MAHĀVAIROCANA - SŪTRA

translated into English from
Ta-p' i-lu-che-na ch'eng-fo shen-pien chia-ch' ih ching
大毗盧遮那成佛神變加持經
the Chinese version of Śubhākarasiṁha and I-hsing (A.D. 725)
by

CHIKYO YAMAMOTO
Koyasan University, Koyasan (Japan)

INTERNAITONAL ACADEMY OF INDIAN CULTURE
and ADITYA PRAKASHAN, NEW DELHI

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PREFACE

The Mahāvairocan-ābhisambodhi-vikurvit-ādhiṣṭhāna-vaipulya-sūtra was translated into Chinese by Śubhākarasiṁha and I-hsing in A.D.725 in the Ta-fu-hsien monastery at Tung-tu. Its Chinese title is: *Ta-p'i-lu-che-na-ch'eng-fo shen-pien chia-ch'ih ching*. In Japanese pronunciation it reads: *Daibirushana-jōbutsu-jimben-kaji-kyō* (T848). This title was translated by Nanjio as "Sūtra on Mahāvairocana's becoming Buddha and the supernatural formula called yugandhara (? lit. adding-holding)" (Nj 530). The terms can now be clarified with the help of the Sanskrit title preserved in the Tibetan Kanjur:
becoming Buddha (jōbutsu) = abhisambodhi
supernatural formula (jimben) = vikurvita
yugandhara (lit. adding-holding) (kaji) = adhiṣṭhāna.
The Tibetan translation was done by Śīlendrabodhi and Dpal-brtsegs under the title: *Rnam-par-snaṅ-mdzad-chen-po mṅon-par-rdzogs-par-byaṅ-chub-pa rnam-par-sprul-pa byin-gyis-rlob-pa śin-tu-rgyas-pa mdo-sdeḥi dbaṅ-poḥi rgyal-po zhes-bya-baḥi chos-kyi-rnam-graṅs,* a translation of the original Sanskrit title: Mahāvairocan-ābhisambodhi-vikurvit-ādhiṣṭhāna-vaipulya-sutrendrarāja nāma dharma-paryāya. In the Chinese text certain passages echo the word sūtrendra-rāja. It is noteworthy that the Enlightenment of Vairocana is abhisambodhi with the prefix *abhi-* in the sense of intensifying the action implied in the basic word bodhi. It denotes the highest enlightenment, that is, a more evolved concept of bodhi. Abhisambodhi is specifically applied to Vairocana of the caryā-tantras. He is the Abhisambodhi-Vairocana, in contradistinction to the Vajradhātu-Vairocana. The reconstruction of the Chinese *Hung-kuang-hsien-yao-p'u-ti-fo* as Vairocanābhisambodhi by Walter Eugene Clark (*Two Lamaistic Pantheons* 1937:II.150/5M5) has to be corrected to Abhisambodhi-Vairocana. In the Sino-Japanese tradition the new tern Garbhadhātu-Vairocana was coined for him.

Though fragments of the Sūtra were translated in Europe as early as 1723, no complete translation has been attempted so far. In 1936 R. Tajima translated its first chapter in his *Étude sur le Mahāvairocana-sutra (Dainichikyō)* and gave a résumé of the whole text. Prof. Chikyo Yamamoto has taken courage of presenting an English translation of the complete Chinese text of the Sūtra, comprising 36 chapters *(hon)* in seven scrolls *(kwan)*. The first 31 chapters represent the original work, and the last 5 chapters

in the seventh scroll are the *kuyōbō* 'rites of offering', which has also been translated earlier by Vajrabodhi as the *Daibirushana-yōryaku nenjukyō* (T 899 in vol.18). The seventh scroll is indeed an appendix to the original Sūtra. Prof. Yamamoto has followed the Chinese text as given in the Taisho edition (848: 18.1-54). He has utilised the following Japanese translations of the Sūtra:

Kokuyaku Issaikyō, the Chinese Tripiṭaka in Japanese, published by Daitō-Shuppansha, the section of esoteric Buddhism I, Daibirushana-jōbutsu-jimben-kaji-kyō, by Ryūjō Kambayashi, pp. 1-162.

Kokuyaku Issaikyō, section of commentaries 14, Showa 56, Daibirushana-jōbutsu-kyō-sho, fascicules 1-10, by Ryūjō Kambayashi.

Kokuyaku Issaikyō, section of commentaries 15, fascicules 11-20, by Seiryū Nasu.

Dainichi-kyō-sho 'commentary on the Mahāvairocana-sūtra', compiled by Shunkyō Katsumata, published by the office of the Buzanha, Shingon sect.

R. Tajima, *Étude sur le Mahāvairocana-sūtra (Dainichikyō), avec la traduction commentée du premier chapitre,* 1936.

The word *kwan* is variously translated as volume or chapter. Tajima translates it as volume. In fact, the 31 *hon* are the chapters of the original Sanskrit text and the *kwan* are the scrolls of paper on which the Chinese translation was written. A *kwan* represented a more or less standard length of a roll of paper which was adjusted to the measure of the original chapters. If a chapter became too long it was carried over into the next roll: thus the second chapter of this Sūtra is continued into the second scroll:

Scroll	*Chapters*	*Taisho*	
1	1 - 2	p.1	(25 columns)
2	2 - 4	p.9	(25 columns)
3	5 - 8	p.17	(21 columns)
4	9	p.24	(18 columns)
5	10 - 17	p.30	(26 columns)
6	18 - 31	p.39	(18 columns)
7	32 - 36	p.45	(30 columns)

The long chapter 9 is covered by scroll 4 whose length had therefore to be reduced. Likewise scroll 6 which contains chapters 18-31 is shorter. Scroll 7 was lengthened to cover all the five chapters 32-36 of the appendix. Thus the variation in the length of the scrolls.

The Taisho edition gives the mantras only in their Chinese transcription. The Shanghai edition of the Tripiṭaka (case 25 fascicule 1) has interlinear text of the mantras in the Siddham script as well. In ancient times the mantras must have been given in Chinese transliteration, as well as in an Indian script. We have edited the text of the mantras on the basis of Nagatani Hōshi's facsimile edition of "The Collection of Sanskrit Mantras Brought from China by Kōbō Daishi", published under the title: *Daishi goshōlai bonji shingon shū*. The mantras have been reproduced in the present translation from this Siddham manuscript. All the mantras have been serially numbered from 1-297 in bold figures. These numbers are from Kichida Eiyō, *Ken-tai ryōbu shingon kaiki* "explanation of the mantras of both the Garbha and Vajradhātu maṇḍalas". The words occurring in the mantras have been indexed for further research. While the majority of mantras are clear, some of them present complex readings that defy interpretation. To cite an example:

72 *labdha-vijaye bhagavati vikuri vikure le rupuri vikule svāhā* (278 *le llupuri*)
167 *le llapuri bikule svāhā* (279 *le llupuri vikule svāhā*)

The forms *vikuri vikure* and *vikule* are the same word *vikule*, vocative of *vikulā* 'one born in a low (*vi*) family (*kula*)'. Mātaṅgī which means a caṇḍāla woman, a woman of the lowest rank, is a name of one of the Ten Mahāvidyās or ten personifications of Śakti. The goddess Mārīcī has the epithet *avaje avajavati* 'the low (*ava*) born (*jā*, fem.)' in the Suvarṇa-prabhāsa-sūtra (Lokesh Chandra, *Comparative Study of an Uigur-Turkish Invocation to Sarasvatī*, 1981). In the Saddharma-puṇḍarīka-sūtra (p.400) the following words in a dhāraṇī *agaṇe gaṇe ... caṇḍāli mātaṅgi vrusali* refer to a girl who is outside the gaṇa, who is an outcaste. Three consecutive words *caṇḍāli mātaṅgi vṛṣali* denoting low birth emphasize this aspect. The other expression *le llupuri* (and its variants) could refer to *re nūpuri* 'oh the goddess adorned with anklets'. The word *nūpurin* occurs in the Priyadarśikā (MW.). The words *aḍe aḍāvati nṛtye nṛtyāvati ... nṛtyani nṛtyavati* (p.398), *aṭṭe taṭṭe naṭṭe* (p.399) in the Saddharma-puṇḍarīka-sūtra refer to the dancing devadāsīs in the temples. The innermost sanctum of the Vajradhātu-maṇḍala has the Vajranṛtyā, besides Vajralāsī.

Prof. Alex Wayman has written two interesting articles on the meanings of words in dhāraṇīs:

1. The Significance of Mantras, from the Veda Down to Buddhist Tantric Practice, reprinted in Buddhist Insight: Essays by Alex Wayman, ed. by George R. Elder (Delhi, 1984).

2. Imperatives in the Buddhist Tantra Mantras, Berliner Indologische Studien, Band 1, Reinbek 1985. Syllables that had so far been considered to be meaningless can now be interpreted with the help of canonical as well as native exegetical works in Tibetan. Some letters that occur frequently in the dhāraṇīs of the Mahāvairocana-sūtra can be explained as abbreviations of words: *jaṁ* = *jaya* (be victorious), *traṁ* = *trāhi* or *trāya* (protect), *raṁ* = *rakṣa* (defend), all imperatives.

The expression "the mantra of the minds of all Bodhisattvas" (p.53 mantra 67) can be compared to the term *hṛdaya-mantra* in the Niṣpanna-yogāvalī (p.7: *hṛdaya-mantrās tu devatānāṁ*). Every divinity has a hṛd-bīja and a hṛdaya-mantra (see Niṣp. p.11). The hṛd-bījas are also given in the Mahāvairocana-sūtra (p.184,185).

The Mahāvairocana-sūtra (p.187) says: "The above gāthā is equal to a mantra. So you should recite the Sanskrit text". It means that the Sanskrit text of the gāthās should have existed in the early Chinese editions of the Tripiṭaka.

The upper (Buddha Vairocana), middle (Bodhisattva) and lower (śrāvaka) are the three siddhis on p.190. The superseded states are embodied into a hierarchical system. The vaipulya system is consistently inclusive in its approach to the earlier developments of Buddhism.

The supplementary chapter 35(4) (p.188) refers to the Tattva-saṅgraha. It means that the Mahāvairocana-sūtra and the Tattva-saṅgraha constitued a pair, a ryobu, already in India. Mañjuśrī is chief in the meditation of Bodhisattvas. Mañjuśrī is the elocutor of the vaipulya sūtras and in this capacity he enjoys primacy.

The most important term used in the supplementary chapter 32(1) is Vaipulyayāna. It occurs twice (p.173). The Chinese expression is 方廣乘 (T.18.45) The Mahāvairocana-sūtra is a vaipulya-sūtra or vaipulya-sūtrendrarāja in the Tibetan title. I have discussed the evolution of vaipulya texts in the paper "Iranian Elements in the formation of Tantric Buddhism" presented to the Symposium on the Silk Route and the Diamond Path held on 7, 8 November 1982 at the Frederick S. Wight Art Gallery, University of California, Los Angeles (USA). The term Vaipulya-yāna is like Pāramitā-yāna, Mantra-yāna and Mahayāna. The actual usage of the term Vaipulya-yāna confirms my hypothesis that vaipulya texts designate a specific tradition in Buddhist evolution, with phototropic tendencies, and later on they were designated tantras.

The maṇḍala in the Mahāvairocana-sūtra differs from the graphic representation in the Sino-Japanese tradition. The broad outlines are identical. A conspectus is given below:

Page. line of this transl.	T 18		Tj	Quarters of
				First precinct
20. 4	6c	20	80	Universal Knowledge
20.11		29	87	Avalokiteśvara
20.24	7a	23	92	Vajrapāṇi
21. 5	7b	14	84	Vidyādharas
				Second precinct
22. 4	7c	25	127	Vajras
21.19	8a	15	95	Śākyamuni
				Third precinct
22.32		23	103	Mañjughoṣa
23. 7	8b	8	112	Sarva-nīvaraṇa-viṣkambhin
23.12		15	108	Kṣitigarbha
23.20		25	116	Ākāśagarbha

The present English translation of the Chinese text is a milestone in the understanding of this root-text of the caryā-tantras. Prof. Yamamoto has widened the field of Tantric studies. He is fully conscious of its imperfections and presents it as a catalyst to fresh interpretation. It has to be followed by a critical translation based on the comparison of the Chinese and Tibetan versions, along with their commentaries.

Lokesh Chandra

THE SCRIPTURE (SUTRA) THAT MENTIONS THE ENLIGHTENMENT OF MAHĀVAIROCANA BUDDHA, HIS SUPERNATURAL TRANSFORMATIONS AND HIS MIRACULOUS BENEDICTION

SCROLL ONE

CHAPTER 1

PERFORMING THE DEED OF MANTRA AND DWELLING IN THE MIND OF BODHI (ENLIGHTENMENT)

I (a yogin in Mantrayāna) heard as follows: Once Bhagavān (Vairocana, the Dharmakāya of the Buddha) stayed at the vast palace of Vajra-dharmadhātu where the Tathāgata made the miraculous benediction. All the Vajradharas assembled there. The majestic and precious pavilion that is produced by the miraculous play of confidence of the Tathāgata is lofty. It has neither middle nor end. It is adorned with marvellous treasures in various ways. The Tathāgata is seated on the lion-seat of the Bodhisattva. The names of Vajradharas are: "Vajradhara immaculate space", "Vajradhara who strides in space", "Vajradhara born in space","Vajradhara wearing the robe of various colours" "Vajradhara who circulates wonderfully", "Vajradhara who dwells in the equality of all the dharmas", , "Vajradhara who is compassionate on the world of innumerable sentient beings", "Vajradhara who has the power of Nārāyaṇa","Vajradhara who has the power of Mahānārāyaṇa", "sublime Vajradhara", "the most rapid Vajradhara", "immaculate Vajradhara", "Vajradhara who cuts quickly", "Vajradhara clad in Tathāgata-armour","Vajradhara born of the words of Tathāgata", "Vajradhara who dwells in the absence of useless discussion", "Vajradhara born of the ten powers of Tathāgata", "Vajradhara with immaculate eyes", "Vajrapāṇi, master of mysteries". Bhagavān Mahāvairocana was with these Vajradharas in chief and other Vajradharas equal in number to dust in the ten domains of the Buddha. Encircled both in front and at the back by Bodhisattvas Samantabhadra, Maitreya, Mañjuśrī and Sarva-nīvaraṇaviṣkambhin, Bhagavān preached the Buddha-dharma. The Buddha-dharma is the word of the equality of the body, the word and the mind of Tathāgata realized by the miraculous benediction of the sun of the Tathāgata that transcends the past, the present and the future.

Samantabhadra, the chief of many Bodhisattvas and the master of mysteries, the chief of many Vajradharas rapidly revealed the inexhaustible and adorned treasury of

Bodhi like a lion who jumps before roaring, because of the miraculous benediction of Vairocana Buddha. He also revealed rapidly the inexhaustible and adorned treasury of words and the mind like a lion. These treasuries are not produced from the body, the speech, or the mind of Vairocana Buddha. They (the treasuries) appear and disappear in all places, without limit in time and place. All the acts of the body, all the acts of the speech, all the acts of the mind of Vairocana are the declaration of the dharma of the words of Mantrayāna in all places and at all times in the world of sentient beings. He manifests himself in the form of Vajradhara, Bodhisattva Samantabhadra, Bodhisattva Padmapāṇi and others, and declares the pure words of Mantrayāna in the ten directions. This is in order to give rise to the first Bodhicitta and to proceed gradually to the tenth bhūmi until finally to attain Buddhahood in this existence. The bad germs of longevity whose birth caused by the act in the categories of sentient beings are eradicated and good germs are reborn.

Then Vajradhara, the master of mysteries, being seated in the assembly, addressed the Buddha: "Oh Bhagavan, how did Tathāgata Arhat Samyaksambuddha obtain sarvajñāna (omniscience) ? Having obtained omniscience, how did you explain the omniscience vastly and propagate for innumerable sentient beings according to various ways, various inclinations and various expedients ? How did you preach the way of being born as a śrāvaka, or pratyekabuddha, or in Mahāyāna or in the five ways of supernatural wisdom or in the heavens or among human beings or among nāgas, or yakṣas or gandharvas or mahoragas ? If a sentient being is to be delivered by the Buddha, will Vairocana Buddha reveal the body of the Buddha or the body of śrāvaka or of pratyekabuddha or of Bodhisattva or Brahmā, or Nārāyaṇa or Vaiśravaṇa, or mahoraga, human being, non-human being, speaking the speech of each of the above-mentioned beings or in various attitudes ? However, is the way of this omniscience (sarvajñāna) of one taste, viz. the taste of deliverance by the Tathāgata ? Oh Bhagavan, take for example space, it is away from all discrimination and at the same time without discrimination and not without discrimination, so also the omniscience is away from discrimination, and at the same time without discrimination and not without discrimination. Oh Bhagavan, just as the earth is the dependence of all sentient beings, so also omniscience is the dependence of gods, human beings and asuras. Oh Bhagavan, just as the element of fire burns all the firewood insatiably, so also omniscience burns the firewood of ignorance insatiably. Oh Bhagavan, just as the element of the wind removes all dust, so also omniscience removes the dust of all passion. Oh Bhagavan, just as all sentient beings rejoice in the

element of water, so also omniscience gives advantage to all the gods and human beings. Oh Bhagavan, what is the cause, what is the root, what is the ultimate of such wisdom?"

When the master of mysteries asked in this way, Vairocana Buddha told him: "well, well oh Vajradhara, well oh Vajrapāṇi, you ask me such meaning. Listen to me clearly, and be very attentive. I will now explain it to you." Vajrapāṇi said:"yes, oh Bhagavan, I wish to listen to you".

The Buddha said: "The mind of Enlightenment (bodhicitta) is the cause, the great compassion (mahākaruṇā) is the root, and the expedient (upāya) of deliverance is the ultimate. Oh master of mysteries, what is Enlightenment (bodhi) ? That is to know one's own mind as it really is. Oh master of mysteries, the least part of supreme and right Enlightenment (anuttarā samyak-sambodhi) cannot be obtained by the intellect. Why is it so ? The bodhi has the form of space, which nobody knows, nobody understands. Why is it so ? Because the bodhi has no form, oh master of mysteries, the dharmas have no form. Bodhi has the form of space".

Then Vajrapāṇi again said to the Buddha: "Oh Bhagavan, who seeks omniscience ? Who realizes sambodhi ? Who produces omniscience ?" The Buddha said: "Oh master of mysteries, one's own mind will look for bodhi and omniscience. Why is it so ? Because the original nature of the mind is pure. The mind is not inside, nor outside, it is not to be obtained between the two. Oh master of mysteries, the Tathāgata Samyak-sambuddha is not blue, nor yellow, nor red, nor white, nor purple, nor crystalline, nor long, nor short, nor round, nor square, nor bright, nor dark, nor man, nor woman, nor asexual. Oh master of mysteries, the mind has not the same nature as the Kāma-dhātu, nor as the Rūpa-dhātu, nor as the Arūpa-dhātu. It has not the same nature as the ways of deva, nāga, yakṣa, gandharva, asura, garuḍa, kinnara, mahoraga, man, non-man. Oh master of mysteries, the mind is not in the sphere of the eye, nor in the sphere of the ear, the nose, the tongue, the body, the mind. It is not the view, nor the manifestation. Why is it so ? The mind that has the form of space is away from any discrimination and non-discrimination. Why is it so ? Because the mind has the same nature as space, it is the same as the heart and because space has the same nature as the mind, it is the same as bodhi. In this way, oh master of mysteries, the mind, the space and the bodhi, these three are the same. The root of these is compassion (karuṇā). They satisfy the upāya-pāramitā (the ultimate of the expedient). Therefore I preach many dharmas in this way, so that many Bodhisattvas may know the purity of the mind of bodhi, their true mind. Oh master of mysteries, if a man of good family or a woman of good family wishes to know bodhi,

they should know their own mind. Oh master of mysteries, how can one know one's own mind ? If one looks for the mind in the dharmas that are produced from causes, in colours, in forms, in objective domain, in forms one cannot obtain the mind. If one looks for the mind in impressions, in conceptions, in will, in consciousness, or in the self, in attachment to the self, in the appropriator, in the appropriated thing, in purity, in dhātu (elements), in āyatana (place) and in all the dharmas produced by relative causes, still one cannot obtain the mind.

"Oh master of mysteries, the pure mind of bodhi of the Bodhisattva has the name of the first bright way of the dharma (the way by which one realizes the true phase of the mind in the first bhūmi). If the Bodhisattva devotes himself to practice, he will obtain, without long asceticism, the samādhi that removes all the hindrances. One who obtains this samādhi will remain in the same rank as the Buddhas and the Bodhisattvas, will have five sorts of supernatural wisdom, will get limitless words, sounds, dhāraṇīs, will know the mind and practice of sentient beings, will be protected by the Buddhas, will be free from passion in the cycles of birth and death, will not be tired in taking pains for the sake of sentient beings of the dharmadhātu, will accomplish the morality of the pure mind of bodhi. He will be free from the view that denies the doctrine of cause and effect, will be versed in the righteous view. Oh master of mysteries, the Bodhisattva who is free from all the, hindrances (kleśa and passions) has the power of firm conviction. So he will accomplish all the Buddha-dharmas without practising the Buddhist way for a long time. Oh master of mysteries, to say in short, a man and a woman of good family will be able to realize all these limitless merits".

Vajradhara, the master of mysteries, then asked questions of the Buddha in a gāthā: "Oh Bhagavan, how do you explain the bodhi that is produced in this mind? In which form do you recognize that the mind of bodhi is produced? Will you please explain the production of vijñāna-citta or the mind or the supreme natural wisdom. Oh Buddha brave one (mahāvīra), in what process is the mind of bodhi produced in succession? Please explain the forms of the mind and the duration of time (necessary to obtain bodhi). Explain, oh Buddha, the whole of merits. Please explain, oh grand Muni, the exercise of the practice, the mind (bodhicitta) and proper peculiarity of bodhicitta.

When Vajrapāṇi said this, Mahāvairocana Buddha addressed Vajrapāṇi in this way: "Well, oh true son of the Buddha, your grand mind will profit sentient beings. The successive forms of the mind in the superior point of view of Mahāyāna are the great secret of the Buddhas. The heretics cannot know them. I will now manifest them

completely. Listen to me with attention. When the 160 kinds of the defiled mind of sentient beings are transcended, vast merits will be produced. Their natures are eternally firm. So one will know the birth of the bodhi that is as immeasurable as space. It is not defiled and is eternal. The dharmas cannot disturb it. It is originally tranquil and has no form. Limitless wisdom will thereby be accomplished and the perfect wisdom will be manifest. By practising the deed of adoration, the yogin of Mantrayāna (mantra-yogin) will begin to have the mind of bodhi.

Oh master of mysteries, an ordinary man, foolish like a child, who is in transmigration since time without beginning, is attached to the name of the self and the possession of the self, distinguishes limitless appropriation of himself. Oh master of mysteries, the notions of the self and individual appropriation are produced, because he does not consider the proper nature of the self correctly. (Some heretics find the ultimate reality of the world in various things such as) time, the transformation of the earth and other elements, the self in yoga, the purity of established dharma, the impurity of the non-established dharma,Īśvara, (the spirit that is considered as the source of) the flow, the time, respected Nārāyaṇa, the spontaneous thing, inner self, the different amounts of man, the principle of a long life, pudgala, vijñāna, Viṣṇu who pervades everywhere, ālaya, the knower, the seer, the catcher, the caught, the inner knowledge, the outer knowledge, jñātvan (intellect), manuja (the descendant of man), manabha (superior ātman), the self born eternally and decidedly, the voice, the negation of the voice. Oh master of mysteries, in this way the selfish idea aspires the liberation of the yogin by the partial views on the ātman that are associated with the particular imagination since ancient times. Oh master of mysteries, ordinary men and foolish boys are just like a ram. It happens for them to have the idea of dharma one time by chance. That is to have abstinence. They think a little bit of it, are joyous and they often practise it. Oh master of mysteries, this is the production of good deeds by the first seed. Then by this reason they make donations to their parents, to their male and female relatives on six days of abstinence. This is the second stage of the germ. Then they donate to those who are not their relatives. This is the third stage, the stem. Next they donate to men of capacity and of virtue. This is the fourth stage, leafage. Next they donate with pleasure to men of art and venerable old men. This is the fifth stage, florescence. Next they adore them with affectionate donations. This is the sixth stage, the fruition. If they are born next in the world of the gods by practising discipline, it is the seventh stage, the harvest of seeds. Oh master of mysteries, when one transmigrates in the world of birth and death, one will

hear the following words in a place of a good friend: This is a divinity, a great divinity who bestows all the pleasures. If one venerates them with sincerity, all his wishes will be fulfilled. One should adore well Īśvara, Brahmā, Nārāyaṇa, Śaṅkara, Rudra, son of Īśvara, Sūrya, Candra, Varuṇa etc. as well as Kubera, Vaiśravaṇa, Śakra, Virūpākṣa, Viśvakarmā, Yama, Spouse of Yama, Brahmā and Agni adored by the world, son of Garuḍa, spouse of Īśvara, Nāgas such as Padma, Takṣaka, Vāsuki, Śaṅkha, Karkoṭaka, Kulika, Mahāpadma, Mahāpaṇaka, Atideva, Sadānanda and other Nāgas, and divine ṛṣis, great masters of the Vedas. Adore each of them well. Hearing such speech, he is joyous in mind, and worships them with pious respect and practises obedience. Master of mysteries, this is called the eighth mind of a child who has no fear in the transmigration of birth and death of an ordinary man like a foolish child. Master of mysteries, there are superior practices. If one follows elevated teachings, one produces the wisdom to aspire to deliverance. One follows the views of permanence, non-permanence and vacancy. Oh master of mysteries, he cannot understand vacancy and non-vacancy. He adheres to the view of permanence and the view of total annihilation. He regards discrimination for non-discrimination. How does he establish discrimination in vacancy? If one does not know many cases of vacancy, one will not know nirvāṇa. Therefore a mantra-yogin should understand the vacancy and discard the view of permanence and the view of total annihilation.

Then Vajrapāṇi again requested the Buddha: "Will you please explain the minds that are bewildered ?" Asked in this way, the Buddha told Vajrapāṇi, the master of mysteries: "Oh master of mysteries, listen to me clearly. The forms of the mind are as follows: covetous mind, non-covetous mind, angry mind, mind of predilection, foolish mind, mind of cleverness, mind of conformity, doubtful mind, mind in the darkness, clear mind, mind of accumulation, combatant mind, struggling mind, mind without struggle, mind of deva, mind of asura, mind of nāga, mind of human being, mind of woman, mind of Īśvara, mind of merchant, mind of farmer, mind of river, mind of reservoir, mind of well, mind of protection, mind of miser, mind of raccoon dog, mind of dog, mind of Garuḍa, mind of rat, mind of song, mind of dance, mind of drum-beater, mind of house, mind of lion, mind of owl, mind of crow, mind of rākṣasa, mind of thorn, mind of cave, mind of wind, mind of water, mind of fire, mind of mud, mind that reflects colours, mind of board, mind that goes astray, mind of venomous medicine, mind of coral, mind in fetters, mind of cloud, mind of paddy field, mind of salt, mind of razor, mind like Mount Sumeru, mind like the sea, mind like a hole, mind that receives

a new birth."

"Oh master of mysteries, what is the covetous mind ? It is the mind that adapts itself to the tinged dharmas. What is the non-covetous mind? It is the mind that adapts itself to the untinged dharmas. What is the angry mind? It is the mind that adapts itself to angry dharmas. What is the mind of predilection? It is the mind that adapts itself to the mind of predilection and exercises. What is the foolish mind? It adapts itself to perform deeds without reflection. What is the mind of cleverness? It adapts itself to the superior and excellent dharma. What is the mind of conformity? It is to follow teachings of a respectable master. What is the doubtful mind? It is to remain always in irresolution. What is the mind in the darkness? It is to have doubt in a case where there is no doubt. What is the clear mind ? It is to act inconsiderately when there is no reason to doubt. What is the mind of accumulation ? It is to reduce what is immeasurable into one. What is the combatant mind ? It is to have tendency to decide by yes or no. What is the struggling mind? It is the mind that hesitates between yes and no. What is the mind without struggle? It is the mind that discards one's opinion and agrees with the opinion of the opponent. What is the mind of deva ? It is to think that one can realize anything as one thinks. What is the mind of asura ? It is the mind that wants to remain in saṁsāra. What is the mind of nāga ? It is the mind that wants to get immense property. What is the mind of human being ? It is absorbed in giving advantage to others. What is the mind of woman ? It adapts itself to the dharma of lust. What is the mind of Īśvara? It is to consider that everything should be as one desires personally. What is the mind of merchant ? It is apt to gather to distribute later on. What is the mind of farmer ? It is first to listen widely to advice to gain the harvest later. What is the mind of river ? It adapts itself to the dharma that is apt to be supported by two banks. What is the mind of reservoir ? It is apt to be thirsty without being satisfied. What is the mind of well ? It is so deep that it cannot be measured. What is the mind of protection ? It is to think that one's action only is true and other's actions are erroneous. What is the mind of the miser ? It is to think for oneself only and not to give anything to others. What is the mind of racoon dog ? It is apt to advance first stealthily and later fast. What is the mind of dog ? It is to feel satisfied with little that is received. What is the mind of Garuḍa ? It is to proceed with all his power. What is the mind of rat ? It is to think only to gnaw bonds. What is the mind of song ? (Sanskrit text is missing here. According to the Tibetan version, it is to charm sentient beings by song). What is the mind of dance ? It is to wish to ascend to manifest a miracle. What is the mind of drum-

beater ? It is to think that one beats the drum of the dharma by practising an exercise to awaken sentient beings. What is the mind of house ? It is to think to protect oneself by discipline. What is the mind of lion ? It is to perform anything without timidity. What is the mind of owl ? It is to meditate always in the dark night. What is the mind of crow ? It is to think with fear in all circumstances. What is the mind of rākṣasa ? It is to produce evil in a good dharma. What is the mind of thorn ? It has the nature to produce remorse in everything. What is the mind of cave ? It is to aspire to stay in the caves (of asura or nāga to have enjoyment). What is the mind of wind ? It has the nature to pervade everywhere and to be elevated. What is the mind of water ? It is to wash all the bad dharmas. What is the mind of fire ? It has the nature of flames with intense heat. What is the mind of mud ? (Explanation in Sanskrit text is missing. Ācārya Śubhākarasiṁha says that it is the mind of ignorance). What is the mind of colours ? It has the nature to comply with anything that comes in contact. What is the mind of board ? When it is in water, it is apt to comply with the dharmas that accord to one's capacity and reject other good dharmas. What is the mind that goes astray ? It is to take or to think something different (in disaccord with oneself). What is the mind of venomous medicine ? It is to do a conduct that has no inclination to produce meritorious effect. (According to R. Tajima, it is to forget oneself with no will to be revived). What is the mind of cord ? It has the nature of being bound to the view of total annihilation. What is the mind in fetters ? It is to have inclination to remain immobile with the two legs. What is the mind of cloud ? It is melancholic mind in the rainy season. What is the mind of paddy field ? It is to take care of oneself to have good result. What is the mind of salt ? It is to have a thought in addition to a thought. What is the mind of razor ? It is to be confined to the idea that it is sufficient for a bhikṣu to shave the hair. What is the mind of Mt. Meru ? It is apt to wish to elevate one's mind ever higher. What is the mind equal to the sea ? It is apt to make use of everything to one's advantage. What is the mind like a hole ? It is to change the determination once made. What is the mind that receives a new birth by an act ? It is to have a tendency to accept that any act accomplished is a cause of a new birth. The mind is of the same nature in this way. (Both the minds are missing in the Sanskrit text. Ācārya Śubhākarasiṁha says: mind of monkey. The mind of a monkey changes always. It never stops even for a short while).

Oh master of mysteries, one hundred sixty minds are obtained by multiplying the five fundamental kleśa (passions) by 2 first time, second time, third time, fourth time and

fifth time(5×2×2×2×2×2=160). If one transcends the three erroneous mundane attachments, then the extra-mundane mind will arise. In this way a mantra-yogin understands that only the skandhas (rūpa, vedanā, saṁjñā, saṁskāra, vijñāna) exist, and that the ātman (self) does not exist. But he cannot advance in the practice caused by the six organs of sense, the six objects and the six spheres of notions. Then he eradictes the stump of deeds (karma) and passion (kleśa) and the 12 causes and effects produced from the seeds of ignorance. The yogin keeps away from the schools that establish the dharmas and other heretic schools. Any of the heretic schools cannot know such a complete tranquility. Buddhas in the past proclaimed that they were free from all the faults. Oh master of mysteries, the extra-mundane mind stays in the skandha, and such wisdom will therefore be produced. To produce detachment from the skandha, he should observe the nature of gathered foams, floating foams, banana tree, heat waves, illusion and other objects. He will then attain deliverance from attachment to the skandhas, places, spheres, the catcher, the caught. All of them are far from the dharmatā. To experience the sphere of absolute tranquility in this way, it is the so-called extra-mundane mind. Oh master of mysteries, he who will avoid the succession of eight minds that are conformable or non-conformable as well as the nets of karma and kleśa will arrive at the practice of yoga exceeding one kalpa. Master of mysteries, there is also the practice of Mahāyāna. The mantra-yogin produces in himself a mind that has no object and recognizes the non-existence of the self in the dharmas. What is the reason ? In former days such yogins examined the ālaya of the skandha and understood that the true nature of the dharma is similar to illusion, heat waves, shadow, echo, a circle of fire produced by a turned torch and mirage. Master of mysteries, if he abandons non-self in this way and understands that the mind is supreme and independent and that the mind itself has no original production, why is it so ? Because a man can attain neither the former limit nor the future limit of the mind. One who has caught the true nature of his mind in this way will transcend the second kalpa (of the three kalpas) and will attain the deed of the yogin.

"Again oh master of mysteries, Bodhisattvas who perform the deeds of a Bodhisattva in Mantrayāna accomplish immeasurable merit and wisdom that are accumulated in the immeasurable and innumerable hundreds of thousands koṭi nayuta kalpas and the immeasurable wisdom and expedients that perform many deeds. Gods and human beings in the world take refuge in them. They surpass the position of all the śrāvakas and pratyekabuddhas. Śakra, the king of gods becomes familiar and salutes them. The so-called vacancy (śūnyatā) does not belong to the sense-organs and objective domain.

It has no form and no objective domain, and surpasses many useless discussions. All the Buddha-dharmas that are equal to space and are limitless arise by it in succession. They surpass the phenomenal world and non-phenomenal world. They surpass fabrications. They surpass the eye, the ear, the nose, the tongue, the body and the mind. The supreme mind that has no essential nature (svabhāva) is thereby produced. Master of mysteries, the Buddha said that such an initial mind is the cause of becoming the Buddha. Yogin is delivered from karma and kleśa though he is dependent on karma and kleśa. The world will always worship and revere him.

"Again oh master of mysteries, the mantra-yogin attains the stage of the deed of profound belief and observes the three minds (the minds of the cause, the root and the ultimate). He meditates on the four expedients (donation, pleasing talk, profitable deed, cooperation) with limitless wisdom (prajñāpāramitā). The stage of profound belief is absolute, immeasurable and inconceivable. It achieves the ten minds and gives rise to limitless wisdom. It is with this limitless wisdom that they obtain all my doctrine. Therefore wise men should meditate on the stage of profound belief of omniscience, and will rise on this stage after surpassing a kalpa. He transcends this stage of profound belief and attains the highest of the four expedients (i.e. Buddhahood)."

Then Vajradhara, the master of mysteries, told the Buddha: "Bhagavan, oh saviour of the world, will you please preach the phases of the mind ? How many kinds of fearlessness (abhaya) will the Bodhisattvas get ? " When Vajradhara asked so, Bhagavān Mahāvairocana told Vajrapāṇi: "Listen to me clearly, think it over very well. Oh master of mysteries, when an ordinary man foolish as a child performs many goods deeds and breaks bad deeds, he will get fearlessness of goodness. When he knows him just as he really is, he will get fearlessness of the body. When he recognizes that the body is composed of skandhas and he discards the image of the body regarded as a visible figure, he will get the fearlessness of non-self. When he breaks the conception of skandhas and yet stays in the objectivism of many things, he will get the fearlessness of the dharmas. When he breaks the conception of the dharmas and stays in the absence of all objectivism, he will get the fearlessness of the inexistence of the self in many dharmas. All the skandhas, dhātus, āyatanas, the catcher, the caught, the self, the life as well as the dharmas and absence of objects are vacant and have no essential nature. If such wisdom of vacancy (śūnyatā) is produced, the yogin will get the fearlessness of the equality of the proper nature of all the dharmas.

"Oh master of mysteries, Bodhisattvas who perform the practice of the

Bodhisattva in Mantrayāna will practise intensively and observe the ten words of the production due to relative causes. He will be well versed and will realize the deed of Mantrayāna. What are the ten words ? They are phantasmagoria, heat waves, dream, reflection, castle of gandharva (mirage), echo, the moon reflected on the water, floating foam, flower in the air, the circle of fire that is turned. Oh master of mysteries, Bodhisattvas who practise the deed of Bodhisattva in Mantrayāna will observe in this way. What is phantasmagoria ? It is like the visual images of all sorts that are produced by the art of incantation and the power of drugs. The phantasmagoria of various sorts deceive our eyes. That is why we see marvellous things that develop, one giving birth to another, go and come in the ten directions. We cannot say that they go or they come. Why is it so ? Because the original nature is pure. In this way the phantasmagoria of Mantrayāna produces everything by the recitation of mantras. Next oh master of mysteries, the nature of the heat waves is vacant. It is formed and discussed with erroneous thought by people in the world. In this way the thought of Mantrayāna is nothing but an evanescent name. Again oh master of mysteries, we dream in a dream that continues for a day time, for a short instant, for a moment or for a year. There are many different sorts of them in which we get pains and pleasures, but nothing is left after we are awake. That too in the case of the deed of Mantrayāna. Again oh master of mysteries, you should understand that the siddhi is attained by the mantra-yogin in comparison with the reflection of an image. The reflection of the face appears only in a mirror, so also the siddhi of a mantra. Next oh master of mysteries, you should understand that the palace of siddhi is accomplished by the simile of mirage (the castle of gandharva). Next oh master of mysteries, you should understand the voice of the mantra by the simile of the echo. Just as echo is produced by a voice, the mantra-yogin should understand in this way. Next oh master of mysteries, the image of the moon appears on pure water by the rise of the moon, in the same way the vidyādhara of Mantrayāna should preach with the simile of the moon on the water. Again oh master of mysteries, just as rain falls from the sky and produces foam, so also are the various changes of the siddhi of the mantra. Again oh master of mysteries, there are neither sentient beings, nor life, nor the fabricator is obtainable. It is because the mind is bewildered that so many erroneous views are produced. Next oh master of mysteries, for example, if a man holds embers in hand and brandishes them in the air, a form of a circle is made. Oh master of mysteries, in the same way one should understand the base of Mahāyāna, the base of the mind, the base of the unequal, the base of the determined, the base of complete Enlightenment, the base

of progressive access to Mahāyāna. Then he can possess completely the richness of the dharma, that will produce the great wisdom of various abilities and he will be able to know the phases of all the minds at large as they really are.

CHAPTER 2
ACCESSORIES AND MANTRAS NECESSARY TO APPROACH THE MAṆḌALA.

Then Vajradhara, master of mysteries told the Buddha: "Oh Bhagavan, it is marvellous indeed that you preach the perfect Enlightenment realized by the Buddhas. The marvellous dharmadhātu transcends the mind, the base of the deed. You preach the dharma with various ways of expedient for the sake of sentient beings so that they may believe the true nature. Oh Bhagavan, please preach how a mantrayogin performs the deed of mantra way and the Mahāmaṇḍala-rāja will thereby be produced from the uterus (garbha) of great compassion. It is in order to deliver innumerable sentient beings in future to give them happiness."

Then Bhagavān Vairocana Buddha observed all over the great assembly of sentient beings and told Vajradhara, master of mysteries: "Listen to me clearly, oh Vajrapāṇi, I will now preach the dharma that accomplishes omniscience (sarvajñāna) by practising the maṇḍala". Bhagavān Vairocana vowed in ancient times to accomplish the inexhaustible dharmadhātu and to deliver the endless world of sentient beings. So he gathered all the Tathāgatas and gradually realized the samādhi (meditation) produced from mahākaruṇā (great compassion). A body of Tathāgata appeared from each of the members of Bhagavān. From the first beginning of the mind of Enlightenment up to the tenth bhūmi (ground) he went all over the ten directions for the sake of many sentient beings and returned to the original status of the Buddhakāya and again entered the original status."

Then Bhagavān again told Vajradhara, master of mysteries: "Listen to me clearly, oh Vajrapāṇi, it is desirable that the ācārya in the first status of the maṇḍala should have the bodhi-mind, that he has superlative wisdom and mercy, masters many accomplishments, performs Prajñāpāramitā skilfully, is versed well in the three yānas, understands the true meaning of Mantrayāna, is acquainted with the mind of sentient beings, believes in the Buddhas and the Bodhisattvas, obtains the abhiṣeka of instruction of the doctrine, understands well the iconography of the maṇḍala, that his nature is agreeable and tender, and that he is free from egoism, he can decide the conduct of Mantrayāna, he is well trained in yoga and has the courageous bodhi-mind. Oh master of mysteries, such an ācārya who abides by the dharma is applauded by many Buddhas.

Again oh master of mysteries, when the ācārya regards many sentient beings and finds a disciple who has the features as follows: one who is capable of being a man of dharma, who is free from many faults, who has profound confidence, who has diligence, valour, and deep belief, who is always intent upon delivering others, then the ācārya will go to him and encourage him by telling as follows:

"Oh son of the Buddha, I will now explain the way of the deed of Mantrayāna in Mahāyāna. It is for the advantage of the genius of Mahāyāna. The Samyak-sambuddhas in the past, many Bhagavāns in the future and in the present aeon are engaged in profiting sentient beings. Such sages understand the marvellous dharma of Mantrayāna, are diligent and brave and acquire omniscience. They reside in the formless Enlightenment. The power of the mantra is incomparable. It is as powerful as Śākyasiṁha, the saviour of the world, who vanquished the army of Mara so ferocious and so powerful. Oh son of the Buddha, do make accomplishment with such wisdom and expedient. You should acquire omniscience. A mantrayogin should have compassion and spread the mind of enlightenment. If he receives instruction steadfastly, he should select a plain ground. There may be many flowers and fruits in the mountainous forests and there may be very agreeable pure fountains. Such are applauded by many Buddhas. Build up a circular altar (maṇḍala) in such places. If there are spots near a river where there are geese and Indian cranes, a garbhodbhava maṇḍala should be made with sagacious understanding. Enlightened ones and pratyekabuddhas, sacred ones and śrāvakas resided here with pleasure in former days. Such are the places which the Buddhas admired always. You should draw maṇḍala in other places such as a vihāra, tranquil place (araṇya), a decent and pure room and high pavilion, beautiful ponds and a garden, a caitya and Agni-temple, a former cattle-pen and a confluence of rivers, a sanctum of gods and a deserted room, a place where a sage acquired his objective. You should draw a maṇḍala in the above-mentioned places and other places that are pleasant for the advantage of disciples.

Oh master of mysteries, select a suitable ground for establishing a maṇḍala. Remove the reform gravels, fragments of earthenware, broken wares, skulls, hair, rice brans, ashes, charcoal, prickly bones, rotten woods as well as insects, ants, minute worms, poisonous and stinging insects. Having got rid of such evils, the ācārya should choose an auspicious day and time, decide good grahas (planets), lunar and solar mansions, and select a happy and suitable indication before the time of meal. He should revere all the Tathāgatas and should surprise the Earth Goddess with the following gāthā:

"Oh goddess, you are the witness of all the Buddhas, the leaders when they did

excellent works on the pure land and in the Pāramitā. Just as Śākyasiṁha, the saviour of the world, broke the army of Māra, so also I will now conquer Māra and draw a maṇḍala".

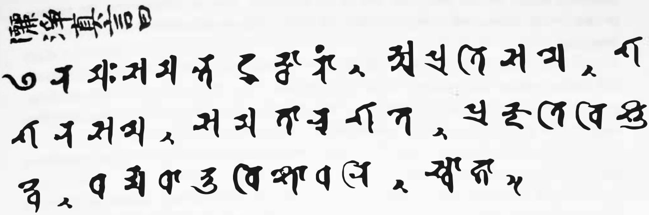
The yogin of Mantrayāna will fall down on his knees and stretch the arms, touch the ground, recite this gāthā (verse), and offer with reverence fragrant powder and flowers. After offering them, the yogin of Mantrayāna will adore the Tathāgatas and then arrange the ground according to the ritual so that it will have much merit".

Then Vajradhara, master of mysteries, saluted the feet of Bhagavān with his head, and recited the following gāthā (verses):

"The Buddha-dharma surpasses many forms. The dharma resides in dharmatā. The explanation has no parallel. It has neither form nor fabrication. For what reason, oh Māhavīrya, do you preach this form and the deed of mantra ? It does not accord with the natural way".

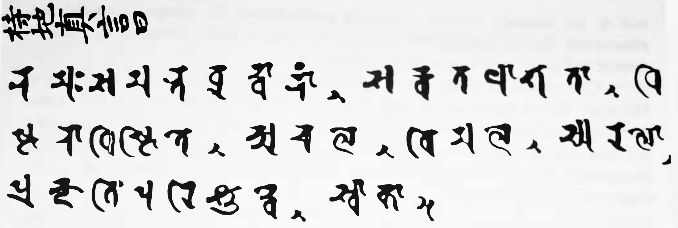
Then Bhagavān Vairocana Buddha told Vajrapāṇi: "Listen to me on the form of the dharma. The dharmas are far from discrimination and all the delusions. If the illusion and the thought and many fabrications are removed, I will realize the utmost enlightenment like space. The fools do not know it. They are malicious and illusive and are attached to the domain. Their desire for time, place and aspect are covered with ignorance. I preach in accordance with them with an expedient in order to deliver them. In fact there is no time nor place, nor action nor actor. All the dharmas stay only in the true form. Next oh master of mysteries, many sentient beings in future times whose wisdom is inferior are covered with foolish love, they desire good and bad forms of deeds (karma) made by the views of permanence, of total annihilation and of the time and places in the forms, they desire the result because they are dark and blind, so they cannot understand this way. So I preach this dharma following them in order to deliver them.

"Oh master of mysteries, adjust and consolidate one of the many places mentioned above and spread on the ground cow-dung and cow's-tale mixed before they fall on the ground. Next purify the ground by sprinkling fragrant water with mantras as follows: *Namaḥ samanta-buddhānām/ apratisame gaganasame samantānugate prakṛti-viśuddhe dharmadhātu-viśodhani svāhā.* **1**



Next the mantra-yogin will mediate on Mahāvairocana with concentrated mind. He is seated on the seat of a white lotus, crowned with hair and tuft on the head, emanating various colourful lights from all parts of his person. Think of him in meditation. Then think of the four Buddhas in the four cardinal points. The Tathāgata in the east (is called Ratnaketu). The colourful light is just as the sunshine. The Mahāvīra in the south is Saṁkusumitarāja (open flower of enlightenment). He is of golden colour emitting bright beams, and is in samādhi devoid of faults. The immobile Buddha (Dundubhi-nirghoṣa) in the north is in samādhi that has no affliction and is serene. The Jina in the west is named Amitāyus. The reciter will meditate on Prajñā, the mother of the Buddha. Holder of this place is the great name of Acala, or employ Trailokyavijaya. Then all the advantages will be accomplished. Paint a circular and wonderful maṇḍala with powder of sandalwood. The first maṇḍala is of myself (Mahāvairocana), the second is of the Bodhisattvas, saviours of the world, the third is equal to them, of the mother of the Buddha, Ākāśanetra, the fourth is of Padmapāṇi, the fifth is of Vajradhara, and the sixth is of Acalanātha. Think of and put them below and offer them fragrant powder and flowers. Think of many Tathāgatas faithfully and politely. Pronounce the following gāthā: "Oh Buddhas, compassionate ones, please do hold the ground tomorrow in order to think over us. You please descend on us, sons of the Buddha".

After pronouncing thus, recite the following mantra: ***namaḥ samanta-buddhānāṁ/ sarva-tathāgat-ādhiṣṭhān-ādhiṣṭhite acale vimale smaraṇi prakṛti-pariśuddhe svāhā.*** **2**



The mantra-yogin will have compassion, concentrate the mind in the western point, sleep peacefully, and consider non-egoism in the pure mind of bodhi. Or else he will dream a dream in which Bodhisattvas of great fame and immeasurable Buddhas will appear doing many practices, or they will encourage the yogin speaking with consolation:"you mahāsattva make a maṇḍala because you think of the good of sentient beings. Well, oh mahāsattva, you have drawn the maṇḍala very subtly".

The other day he will receive one who will be delivered. If he finds a disciple who has earnest belief, who was born in a pure caste, who adores the Triratna, has profound wisdom, is persevering and not idle, observes flawless discipline, is patient and is not miserly, is brave and firm in vow, the yogin should accept such a disciple. Others are not to be observed. The number of disciples may be 10, 8, 7, or 5, 2, 1, or 4 who receive the abhiṣeka. Bigger number will do".

Then Vajrapāṇi, master of mysteries, again told the Buddha: "Oh Bhagavan, how should this maṇḍala be named? What is the meaning of the maṇḍala ?" The Buddha said: "This is called a maṇḍala that produces many Buddhas. It has incomparable taste and the highest taste. Therefore it is called maṇḍala. Again oh master of mysteries, this maṇḍala has a vast meaning because it is produced from the matrix of Mahākaruṇā (great compassion) by compassion on the limitless circle of sentient beings.

Master of mysteries, Tathāgata grants the effect of the miraculous benediction obtained by the supreme Enlightenment accumulated in immeasurable aeons. It should be known as follows. Oh master of mysteries, it is not for one or two or many sentient beings that Tathāgata accomplished the supreme Enlightenment. Because he has pity and compassion for circles of many sentient beings who were minutely and concretely fore-

told or not minutely foretold, Tathāgata accomplished the samyak-sambodhi and preached the dharma in accordance with the innate nature in the immeasurable circle of sentient beings with the vow of great compassion.

Oh master of mysteries, if the yogin of Mantrayāna did not practise repeatedly in Mahāyāna, he will not be able to think of the deed of Mantrayāna. Now he cannot see, hear, enjoy and believe the Mantrayāna. Oh Vajrasattva, the sentient being proceeded and practised in ancient times in immeasurable departments of Mahāyāna and Mantrayāna, so he established the merit of the sacred formulas. The ācārya too should have such a vow with great compassion. He should make the cause of the seed of bodhi by receiving immeasurable sentient beings in order to deliver the circle of many sentient beings.

The yogin of Mantrayāna having received the disciples will order them to have refuge in the Triratna three times and let them repent of their previous sins, let them offer fragrant powder and flowers to adore sacred beings. He should grant his disciple the discipline of the wisdom of non-hindrance in the three worlds.

Give the disciples tooth-picks to chew. They may be of udumbara or aśvattha wood, which will be protected, purified and adorned with perfume and flowers. They may be arranged with the end above and the bottom below properly. Let the disciples chew the tooth-picks facing the east or the north, and let them throw the picks away. The ācārya will know by the way of throwing the sign of the disciple whether he will be successful in fulfilling the object or not. Twist five-coloured threads into a vajrasūtra (diamond cord) and tie it on the left arm. When the disciples receive the vajrasūtras, they will get rid of many kinds of dirt and they will increase the creed. So the teacher will preach the doctrine in accordance with their capacity and encourage them to have firm belief. He will recite the following ārṣa gāthās:

adya yuṣmābhir atulā *lābhā labdhā mahātmabhiḥ* /
yena sarvajinair yūyaṁ *saputrair iha śāsane* //
sarvaiḥ parigṛhitāstu *jāyamāna-mahodayāḥ* /
tena yūyaṁ mahāyāne *śvo jātā he bhaviṣyatha* //

Now that you have got an unequalled advantage, you are equal in rank to the mahātman of the Buddhas. All the Tathāgatas as well as Bodhisattvas in esoteric Buddhism have already recived you and you have accomplished the important matter. You will get the birth in Mahāyāna tomorrow.

Having taught the disciples in this way, let them sleep. When disciples get up in

the morning, they will tell the teacher of the dreams they had while asleep. If the disciples dream of the beautiful residence of monks and garden, of marvellous temples and houses, splendid pavilions, beautiful banners, canopy and cintāmaṇi jewel, a sword and pleasant flowers, a woman in white dress, decent and with beautiful colour (symbol of samādhi), intimate relatives and good friends, a man dressed as a celestial being (symbol of wisdom), cows with abundant milk that men drink, a pure and dirtless manuscript scripture, omniscient Buddhas, pratyekabuddhas as well as śrāvakas appearing, Bodhisattvas of Mahāyāna grant good fruits, the disciple crosses the sea, a river or a pond, he hears good music or a song in the sky, he hears that it is lucky or he will get the result of the aspiration. If he sees such auspicious omens, he should judge clearly. If the dream is different from such as these, it should be known that it is not a good dream. A disciple who observes discipline will get up in the morning and tell of the dream to his teacher. The teacher will listen to him and encourage the yogin: "The way of the splendid vow is the Mahāyāna of the great mind. You should now aspire to accomplish the great nāga (buddha) of self-enlightened wisdom. It is like a stūpa worshipped by the people of the world. It transcends existence and non-existence. It is without dirt just as space. The dharmas are very profound. They cannot be understood and are beyond conception. The dharmas are far from all illusions and have no vain discussion. So the practice is marvellous and incomparable. The dharmas depend on the true truth and the profane truth. You should dwell in the excellent vow of this yāna". At that time Vajradhara residing in the non-vain discussion told Buddha: "Oh Bhagavan, will you please preach the discipline of the wisdom without obstacle in the three worlds ? If a Bodhisattva dwells in this discipline, it gives rejoicing to many Buddhas and Bodhisattvas". When Vajradhara spoke thus, the Buddha told Vajradhara residing in the non-vain discussion etc. "Sons of the Buddha, listen to me clearly. If a son of good family dwells in this discipline, do not practise all the bad dharmas by uniting the three karmas of the yogin into one with the three mysteries of the Tathāgata. What is the discipline ? It is to observe the world and abandon oneself and dedicate oneself to the Buddhas and Bodhisattvas. Why is it so ? If you abandon yourself, it means to abandon the three matters. Which are the three ? The three are the body, the word and the mind. Therefore, if a son of good family receives the discipline of the body, the word and the mind, he is called a Bodhisattva. Why is it so ? Because he is far from the network of erroneous deeds of the body, the word and the mind. O Bodhisattva and Mahāsattva, you should learn like this.

On the following day he will give miraculous benediction to himself by thinking that he is a Vajrasattva and revere Bhagavān Vairocana. He will take a pure jar and fill it with fragrant water. He will recite the mantra ofTrailokyavijaya and give miraculous benediction on it. Put it outside the first gate and sprinkle water on many people (disciples). The ācārya will bestow the pure fragrant water to drink, for the mind is pure".

Then Vajradhara, master of mysteries, asked the Buddha with the following gāthās: "O foremost preacher of wisdom, how long will it take to finish drawing the maṇḍala ? At what time will sacred beings in the Garbhodbhava-maṇḍala gather in the bodhi maṇḍala and manifest the miracle ? The ācārya who looks at the maṇḍala, will he let the disciples remember the mantra diligently ?"

Then Bhagavān told Vajrajñānadhara: "a maṇḍala should be drawn this very night (the seventh night). The ācārya who has received the Buddhist dharma having taken cords of five colours, should salute all the Buddhas. He will give miraculous benediction on himself as Mahāvairocana (meditating himself to be Vairocana). Beginning from the east, take a thread facing the east, and put it at the height of the navel in space. Rotate gradually toward the right, to the south, to the west and lastly to the north. Secondly establish border lines beginning from the east, remember many Tathāgatas in the same directions as before. Rotate to the right side (south), to the back (west), to the superior direction (north). The ācārya will rotate and stand at Nirṛti (south-west). The disciple who receives instructions goes gradually to the south, and turns to the right and to the direction of Vāyu (north-west). The teacher turns to the direction of Agni (south-east). The yogin of the mantra should practise such a dharma. The disciple is in the south-west, and the teacher is in the direction of Īśāna (north-east). The student will turn to the direction of Agni and the teacher shifts from the proper position to the direction of Vāyu (north-west). In this way the yogin of Mantrayāna should delineate the forms of the four directions and gradually place the saints in them. Divide them into three parts. Once the three parts are delineated and the form of the terrain is completely expressed, divide each of them into three parts. The first part is the way of the deeds and conduct. The remaining middle part and the back part are the residences of the sacred divinities. On each side of the square is a gate (four gates in all). One should know their exact position. Delineate many sacred ones faithfully and politely. Arrange them well in proportion to make many figures. Draw a white lotus in the center. The Garbha-maṇḍala should be in symmetry, and make all the karuṇ-odbhava-maṇḍala inside the garbha. It should be 16 aṅgulas wide at least. Even if the outline is bigger than that, the maṇḍala

should be of the same size. The eight petals should be complete and all the pistils and stamens beautiful. The jñāna-mudrās of vajra issue between the petals. Bhagavān Vairocana appears out of the central terrace of the lotus flower. He is golden and brilliant, has a crown and tuft of hair on the head. He has a perfect light that saves the world. He dwells in samādhi, free from heat. The mudrā of sarvajñāna should be drawn to the east of him. It is triangular and seated on a lotus. The colour is flesh and white. It is encircled all over with white flaming light. Brilliance pervades all over. Next Buddhamātā, the mother of Buddhas, the leader in the north corner is resplendent in pure golden colour. Dressed in white garb she shines all around like the sunlight. She is meditating in samādhi. The Buddhas and Bodhisattvas, the saviours of the world to her south are the symbols of the sacred one with great guṇa. A cintāmaṇi called what fulfills many vows is put on a white lotus. Avalokiteśvara, the heroic one in the north shines like the white moon or a conch-shell or a flower of kunda. He smiles and is seated on a white lotus with Amitāyus in a tuft of hair on the head. Ārya Tārā of great renown on his right is in the form of a middle-aged lady with blue and white colours mingled. She holds a blue lotus in the añjali-mudrā with a circular light pervading all over. She emanates light like pure gold and smiles in a fresh white robe. On the left side is Bhṛkutī holding a rosary hanging from a hand. She has three eyes and tufts of hair. Her figure is white. The encircling light is yellow, red and white mingled. Draw Mahāsthāmaprāpta near Bhṛkuṭī. He is dressed in a robe of the colour of śaṅkha, with a lotus of great compassion, luxuriant and not yet open, encircled with a circular light. Beside him is a vidyārājñī called Yaśodharā with her golden person adorned with all the splendid necklaces, holding fresh flowers and a head of priyaṅgu (millet) in the left hand. Near sacred Tārā draw Pāṇḍaravāsinī with white hair and a crown, holding a white lotus in hand. In front of her should be drawn a very powerful Vidyārāja. He is of the colour of the morning sun, adorned with a white lotus, and brilliant with a flaming garland. When he roars in an angry aspect, sharp fangs appear. He has sharp nails and bestial hair. He is Hayagrīva. Such are the followers of Avalokiteśvara in samādhi. Again depict Vajrajñānadhara on the surface of the floral terrace, to the left of Mahāvairocana. He fulfills all desires. He is of the colour of greenish yellow of priyaṅgu or dark blue like a green jewel. He is crowned with many jewels on the head. The body is adorned with necklaces of various kinds in immeasurable number. He holds a vajra in the left hand and is encircled with flames. Māmakī, a female divinity should be depicted to the right of Vajradhara. She too has a bolt of firm wisdom and is adorned with necklaces. Next

to her right dispose Mahābala Vajrasūcī encircled by many followers who smile and look at the Buddha Mahāvairocana. Vajraśṛṁkhala who holds a vajraśṛṁkhalā will be depicted to the left of sacred Vajradhara. He is accompanied by followers of his section. The colour of the body is pale yellow and his symbol is a jñānavajra. Depict angry Trailokya below Vajradhara. He subdues big obstacles and is named Candratilaka. He has three eyes and the four fangs appear out of the mouth. His hue is the colour of rainy clouds in summer. He emits the loughing voice *a ṭa ṭa* . He is adorned with necklaces of vajraratna and protects sentient beings, and he is encircled by innumerable beings. He has many instruments in his hundred and thousand hands. All these angry divinities dwell on lotuses. Next go to the west and draw innumerable Vajradharas who have various vajra-mudrās in different forms and colours. They emanate complete light for the sake of many sentient beings. Below the lord of mantras, i.e. Vairocana, to the side of Nirṛti (south-west) is Acala, the servant of the Buddha. He has a sword of wisdom in the right hand and a rope in the left hand. He has a tuft of hair on the head. The hair drops on the left shoulder. He has only one eye and looks on fixedly. The rigorous and angry person is wrapped in violent flames. He dwells firmly on a rock. The face is marked with wrinkles like waves. He has the form of a stout and short boy. He is one endowed with wisdom. Next go to the direction of Vāyu (north-west corner) and draw an angry saint called Trailokyavijaya. He is fierce and is encircled by flames. He is crowned with a diadem and holds a five-pronged vajra. He is regardless of his own life but requests Vairocana Buddha to give instructions. The positions of many sacred beings in the first precinct of the maṇḍala have already been described.

The mantrayogin will go to the second precinct. (According to Śubhākara-siṁha the second precinct should be the third precinct). Śākyamuni will be depicted in the first gate in the east. He is encircled with purple golden colour. He is endowed with the 32 marks. He is dressed in a kāṣāya, and seated on a white lotus terrace. Staying there he preaches the dharma in order to let his doctrine disseminate. Manifest the Eye of Universal Knowledge to the right (north) of Bhagavan. She is smiling in gay enjoyment. She is encircled by pure light all over the body. She has joyful aspect beyond comparison. She is called the mother of Śākyamuni. Depict vidyā of ūrṇā to the right of the sacred one. Seated on a padma flower, she shines in the colour of a śaṅkha. She has a cintāmaṇi that fulfills many wishes. She has brilliant lustre. Dispose five Buddhoṣṇīṣa to the left (south) of Śākyasiṁha, the valiant saviour of the world. The first is Sitātapatroṣṇīṣa, the others are Jayoṣṇīṣa, Vijayoṣṇīṣa, Tejorāśyuṣṇīṣa and Vikiraṇoṣṇīṣa. They are

called the five great Buddhoṣṇīṣas. They are Śākya's family of Mahāyāna. Many features will be made here with diligence. Next in the north Suddhāvāsa gods will be arranged. They are Devaputra Īśvara, Samantapuṣpa, Prabhamāla, Manomaya, Viśruta(?) in due order. Draw three Buddhoṣṇīṣas to the right of the ūrṇā: Mahoṣṇīṣa, Atimahoṣṇīṣa, Anantasvaroṣṇīṣa. Establish them properly. Paint the five Uṣṇīṣa of the Tathāgata in white, yellow and golden. And paint the three Buddhoṣṇīṣa in white, yellow and red. Their light is deep and pervading, and they are embellished with many necklaces. They have great vow that fulfills all wishes. The yogin will draw the figure of ṛṣi Agni in the (south)-eastern corner. He dwells in violent flames. He has ashes as symbols on three points. His body is dark red. A triangular mark is on the heart. He is inside a circular flame. He has a gem and a jug. Draw Yamarāja on the left side (south) with a daṇḍa (club) in hand. He is seated on a buffalo. He is of the colour of a dark cloud of lightning. He is encircled by seven mothers (sapta-mātṛkā), divinity of dark night (Kālarātrī), Queen of Death (Yamī) etc. Nirṛti king of demons holds a sword in a terrible figure. Varuṇa king of nāgas takes a rope as a symbol. Dispose Śakra-Indra to the south of the five Buddhoṣṇīṣas. He is seated firmly on the Sumeru mountain. He is crowned with a diadem and is adorned with necklaces and holds a vajra. The wise man will dispose other followers (Śaci and six Kāmadevas) properly. Dispose the sun and his followers to the left (south of Śakra-Indra). He is in a carriage. Queens Jayā and Vijayā aid and follow him. Dispose Mahābrahmā to the right (north) of the five Śuddhāvāsas. He has four faces and tufts of hair. He has the letter oṁ as a symbol and holds a lotus. He is seated on a lotus supported by geese. Divinities who should be disposed in the direction of Nāga (west) are many gods of the earth, Sarasvatī, Viṣṇu, Skanda, Vāyu, Śaṅkara (Śiva), Candra. Draw them without mistake. The yogin of Mantrayāna should draw them without delusion.

[Here is a hiatus in the Chinese version. It is supplemented by the commentary of Vairocana-sūtra: Dispose Vaiśravaṇa devaputra in the north gate and on both sides of him eight great generals of yakṣas: Maṇibhadra, Pūrṇabhadra, Pañcika, Śatagiri, Haimavata, Viśakha, Āṭavaka, Pañcāla and Hāriti.]

Next the buddhaputra should draw great angry ones, vidyādharas: Aparājita to the right and queen Aparājitā to the left. Draw the divinity Pṛthivī who kneels piously with a kalaśa (water pot) in hand. Next draw two great Nāgarājas Nanda and Upananda face to face on both sides in curves of the gate. They are the great dvārapālas. The teacher should explain minutely mantras, mudrās and all the tools in connection with

Śākyasiṁha.

Next the yogin of Mantrayāna will go to the third precinct and will draw first of all Mañjuśrī of yellow colour. He has five tufts of hair on the head in the figure of a boy. He has nīlotpala (blue lotus) in the left hand surmounted by a vajra. He has merciful countenance with open smile. He is seated on a white lotus terrace. He has a good figure with a circular light. He is surrounded by a light shining brilliantly. Next draw Jālinīprabha on the right side. He holds many precious nets, and is embellished with many good necklaces, dwelling on a lotus seat. Meditate on him as the eldest son of the Buddha. Draw on the left side five female servants: Keśinī, Upakeśinī, Citrā, Vasumatī and Ākarṣaṇī who grant wishes. These five followers are surrounded by five kinds of dependents (parivāra). Both groups surround and guard Ajitajñāna. The yogin should draw illustrious Sarvanīvaraṇa-viṣkambhin on the left side (north) of Vairocana. He holds a cintāmaṇi. Having depicted two attendants beside Sarva-nīvaraṇa-viṣkambhin, the yogin should draw eight Bodhisattvas alternately on two sides: Kautūhala, Abhayaṁdada, Apāyajaha, Paritrāṇāśayamati, Karuṇāmṛḍitamati, Maitryabhyudgata, Sarvadāha-praśamita, Acintyamati-datta. Leaving this position he will go to the north, the good direction, and remembering with attention and painting with many colours, make the figure of Mahāsattva Kṣitigarbha who has good patience. His seat is extremely beautiful. He is in the midst of flames. The base is embellished with various and variegated treasures. The yogin meditates on a pleasing lotus made of four treasures where the saint Bodhisattva is seated. Innumerable illustrious Bodhisattvas are with him. They are Ratnākara, Ratnapāṇi, Dharaṇīdhara, Ratnamudrāhasta, Dṛḍhādhyāśaya. These important sacred ones surround him with innumerable Bodhisattvas in front and at the back. Again the yogin should draw Ākāśagarbha in the direction of Nāga (west). The valiant one is dressed in a white robe, has a sword that emits lustre. He is with many attendants who are born out of Enlightenment. They are arranged on good lotuses in proper order. I will now explain Bodhisattvas of Mahāyāna who are his followers. Draw them in a beautiful pattern in sincerity and without error. They are Gaganāmala, Gaganamati, Viśuddhamati, Cāritramati, Sthiramati. Such Bodhisattvas are always very hard-working. Draw them in proper order and with decorative persons. I have already described summarily the divinities of the Mahākaruṇāgarbha-maṇḍala".

At that time Vajradhara, the master of mysteries, gazed without wink at Bhagavān Vairocana amid the multitude of many sacred ones and spoke the gāthā: " The sacred Sarvajña (omniscient one) appears in the world only once for all just as the flower of

udumbara appears only once for a long time. It is more difficult to meet the way of Mantrayāna. Once a man looks at this maṇḍala, many sins and crimes that were commited in innumerable aeons of time will be extinguished without a trace. Much more so for one who dwells in Mantrayāna that is of limitless fame. If a man performs this mantra of the utmost position, the Saviour of the World, many evil ways (gati) will be eradicated and all suffering will not be produced. If one performs such deeds, he will get profound and immovable wisdom".

Then all the multitude of this universal assembly and many Vajradharas applauded Vajrapāṇi in one voice: "Oh Valiant One, it is good indeed that you have performed the practice of Mantrayāna. You ask all meanings of Mantrayāna. All of us think in our mind. We shall give testimony to you in connection with everything because we abide by the power of the performance of Mantrayāna. Others of the great mind of bodhi will be able to master the dharma of mantra".

Then Vajradhara, the master of mysteries, again told Bhagavān the following gāthā: "what is the meaning of colouring? With what colours is it painted ? How to dispose the colours? Who will be painted in the beginning? What is the size of the gateway (toraṇa), the banner and the eaves painted? How are the gateways built? Please tell me the size. Please tell me about the offerings, flowers, fragrant powder and auspicious bowls (kuṇḍa). How is the disciple received? How will the disciple get abhiṣeka ? How does the disciple revere his teacher with offering ? Please tell me how he should behave in the homa rite ? How is the condition of the mantra ? How should the yogin live in the samādhi ?" Vajradhara posed questions in this way. Muni, king of dharmas, told Vajrajñānadhara: " You should listen to me clearly. The most excellent Mantrayāna brings forth the fruit of Mahāyāna. Now you question me. I will now explain to you, Mahāsattva. In ancient times the Buddhas proclaimed the taste of the dharmadhātu to permeate it in the world of sentient beings. This is called colouring. Dispose the colouring from inside, and not from outside. Put the white colour first of all and the red colour the next. Put yellow and blue in due order and the innermost shall be dark. Such is the order of colouring. The size of the gateways to be established is the same as the Garbha-maṇḍala in the center. The caves also are in the same way. The central terrace of the lotus is 16 fingers in breadth. It should be known that the first gateway is equal to the maṇḍala. The wise man should increase the outer enclosure gradually. You should install great dvārapālas on both sides of the gateway. To describe samādhi summarily, it is to keep the mind in the objective world. To speak minutely, it has varieties. Listen

to me well, oh Mahāsattva. The Buddha told the vacancy (śūnyatā) of all and the samādhi of Enlightenment. The mind is realized by samādhi. It is not obtained from the outside world. Such domain is in the dhyāna of all the Tathāgatas. It is called the great vacancy (mahāśūnyatā) that fulfills complete omniscience.

SCROLL TWO
CHAPTER 2 (continued)
ACCESSORIES AND MANTRAS NECESSARY TO APPROACH THE MAṆḌALA

At that time Bhagavān Vairocana met all the other Buddhas. He proclaimed to each of them the way of samādhi of all the śrāvakas, pratyekabuddhas and Bodhisattvas. Then he is immersed in a samādhi that is called rapid power of all the Tathāgatas united. Then Bhagavān again told Vajradhara Bodhisattva: "Formerly I was seated in the bodhimaṇḍala and conquered the four kinds of Māras and removed the fear of sentient beings with a valiant voice. Brahmā and other divinities rejoiced and applauded. Many people of the world called me the Great Valiant. I realized that my mind is originally not born and that I have surpassed the domain of speech and many failures and thereby obtained deliverance and I was far from relative causes. I know that vacancy is equal to space. The wisdom of the true phase was born. I got rid of all darkness. So I am really without dirt. Many ways are only an idea and a name. So also is the form of the Buddha. This is really the truth. He preaches with the letters in order that the Buddha delivers the world with his miraculous benediction". Then Vajradhara, the meritorious one, got unprecedented open eyes, saluted the omniscient one with his head and spoke the following gāthā: "The Buddhas are very rare. The wisdom and expedient of deliverance by Vairocana is wonderful. The Buddha got rid of all vain speech and is endowed with innate wisdom, preaches for the sake of the world and satisfies many wishes. The form of Mantrayāna is in the same way. It always depends on the two truths (the mundane truth and the real truth). If there is a sentient being who knows this doctrine, the people of the world will revere him just as they respect the caitya".

Having preached the gāthā, Vajradhara gazed at Vairocana without winking for a moment and stood in silence. Then Bhagavān told Vajradhara, the master of mysteries: "again master of mysteries, the Bodhisattva who will be a Buddha in the next birth will reside in the samādhi way of the Buddha-bhūmi. He is away from human manufacture. He knows the situation of the world, dwells in the condition of the condust and he stays firmly in the status of the Buddha. Again oh master of mysteries, the way of samādhi of the Bodhisattva who is free in the eighth bhūmi (position) does not get all

the dharmas, but is away from the birth of existence and knows that all is illusive. Therefore he is called Avalokiteśvara by the world. Again oh master of mysteries, many śrāvakas dwell in the position of relative causes and know birth and death and remove the two extremities. They have the wisdom of observance and they can get the cause of practising meditation in reverse order. This is called the way of the samādhi of a śrāvaka. Oh master of mysteries, a pratyekabuddha observes the cause and effect, and dwells in the dharma of non-speaking. He does not change the vow of non-speaking and dwells in the samādhi that realizes the utter stoppage of speech. This is called the way of samādhi of pratyekabuddha. Oh master of mysteries, people in the world know that the cause and effect and the deed are produced or are annihilated and they depend an outer ātman (Brahmā or Maheśvara), and that the samādhi of vacancy is produced. This is called the samādhi of the world.

Then Bhagavān spoke the following gāthā: "Oh master of mysteries, you should know that the ways of samādhi in which the Buddha Bhagavān, Bodhisattva, the saviour, pratyekabuddha and śrāvaka destroy many failures (have the true advantage, while) the way of mantra-dharma that belongs to the divinities and the world was preached by the Valiant One for giving transient benefit to sentient beings.

Again Bhagavān told Vajradhara, the master of mysteries: "Listen, oh master of mysteries, of the features of many mantras". Vajrapāṇi said: "Oh Bhagavan, yes, I wish to listen to yout". Bhagavān said to the master of mysteries as follows: "The mantras of the Enlightened One consist of words and names. Many meanings are comprehended in a mantra like the principle of Indra (śabda-śāstra). Additional words, names and deeds are in accord. Letters oṁ, hūṁ, phaṭaka, hṛ bhi, etc. are the name of the Buddhoṣṇīṣa. Gṛhṇa, khādaya, bhañja, hada, māraya, phāṭaya: these are the mantras of angry parivāras. Letters namaḥ and svāhā are the symbols of tranquil yogins who practise samādhi. The letters śānta and viśuddha satisfy all wishes. It should be known that these letters are mantras of the sons of the Buddha, the Enlightened One, the saviour of the world. The mantra of a śrāvaka resides in many words. The mantra of a pratyekabuddha has a slight difference. The samādhi is different and removes the production of the deed (karma).

Again oh master of mysteries, all the Buddhas did not make the form of mantras, nor did they let others make, nor did they rejoice by making of others. What is the reason? Because many dharmas (things) are like this as the dharma. All the dharmas remain naturally, whether many Tathāgatas appear or not, for many mantras remain innately. Master of mysteries, the omniscient one, the seer of everything who realized

the samyak-sambuddha, appears in the world and preaches various ways with this dharma, the way of Mantrayāna according to various desires, the many intentions of sentient beings, by means of many phrases, many sentences, by vernaculars of many districts, by the languages of many worlds, with the voice of many circles and by miraculous benediction. Oh master of mysteries, what is the way of the mantra of the Tathāgata ? The Bhagavān gives benediction on these written letters. Oh master of mysteries, for innumerable hundred thousand koṭi nayuta kalpas the Tathāgata accumulated and performed the true words, the four truths, the four smṛtyupasthāna, the four ṛddhipāda, the ten powers of the Tathāgata, the six pāramitā (dāna, śila, kṣānti, vīrya, dhyāna, jñāna), the seven constituents of Enlightenment, the four brahmavihāra, the 18 excellent characteristics peculiar to the Buddha. Oh master of mysteries, to speak only of the essentials, Vairocana Buddha elucidated the doctrine of Mantrayāna according to the kinds of many sentient beings by the omniscience (sarvajñāna) of many Tathāgatas, by the wisdom of their own merit, wisdom of their vows, by the power of benediction of all dharmadhātus, in accordance with the capacity of many sentient beings.

What is the doctrine of Mantrayāna? The gate of the letter *a* signifies that all the dharmas are originally not produced (anutpāda). The gate of the letter *ka* signifies that all the dharmas are away from kārya (work). The gate of the letter *kha* signifies that all the dharmas are unobtainable (anupalabdha) just as space (kha). The gate of the letter *ga* signifies that going (gati) of all dharmas is unobtainable. The gate of the letter *gha* signifies that the compactness (ghana) of many dharmas is unobtainable. The gate of the letter *ca* signifies that all the dharmas are far from all deviations (cyuti). The gate of the letter *cha* signifies that the shadow (chāyā) of all dharmas is unobtainable. The gate of the letter *ja* signifies that the birth (jāti) of all dharmas is unobtainable. The gate of the letter *jha* signifies that the enemy (jhāmara) of all dharmas is unobtainable. The gate of the letter *ṭa* signifies that pride (ṭaṅka) of all dharmas is unobtainable. The gate of the letter *ṭha* signifies that the nurture (viṭhapana) of all dharmas is unobtainable. The gate of the letter *ṇa* signifies that the combat (raṇa) of all dharmas is unobtainable . The gate of the letter *ḍha* signifies that catching (ḍhaṅha) of all dharmas is unobtainable. The gate of the letter *ta* signifies that suchness (tathatā) of all dharmas is unobtainable. The gate of the letter *tha* signifies that the place (sthāna) of all dharmas is unobtainable. The gate of the letter *da* signifies that the donation (dāna) of all dharmas is unobtainable. The gate of the letter *dha* signifies that the dharmadhātu of all dharmas is unobtainable. The gate of the latter *pa* signifies that the supreme truth (paramārtha) of all dharmas is unobtain-

able. The gate of the letter *pha* signifies that all dharmas are not solid but just like foam (phena). The gate of the letter *ba* signifies that bondage (bandha) of all dharmas is unobtainable. The gate of the letter *bha* signifies that the existence (bhava) of all dharmas is unobtainable. The gate of the letter *ya* signifies that all the vehicles (yāna) of all dharmas are unobtainable. The gate of the letter *ra* signifies that all dharmas are far from many dusts (rajas). The gate of the letter *la* signifies that all the forms (lakṣaṇa) of all dharmas are unobtainable. The gate of the letter *va* signifies that the way of the language (vākya) of all dharmas is interrupted. The gate of the letter *śa* signifies that innate nature of all dharmas is tranquil (śānti). The gate of the letter *ṣa* signifies that all the dharmas have dull nature. The gate of the letter *sa* signifies that all the truths (satya) of all dharmas are unobtainable. The gate of the letter *ha* signifies that the cause (hetu) of all dharmas is unobtainable. Oh master of mysteries, the letters *ṅa, ña, ṇa* and *ma* are free in all samādhis and dispose many matters quickly and all meanings of deeds are accomplished.

Then Bhagavān spoke the following gāthā: "The way of the samādhi of Mantrayāna fulfills all wishes. It is the strange result of all Tathāgatas. It accomplishes all the good wishes and it is the decisive meaning of the mantra. It transcends the three worlds and is immaculate like space. The yogin stays in the strange mind and makes many works. One who reaches the ground of practice will be granted an inconceivable result. This is the first truth that was elucidated by many Buddhas. If a yogin knows this doctrine, he will get many siddhi (attainment). If a yogin considers the supreme and true voice, the mantra and the form of mantra, he will attain the invincible position.

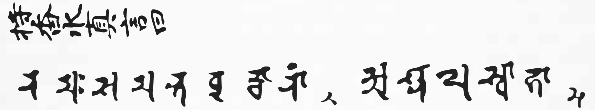
Then Vajradhara, master of mysteries, told the Buddha: "It is marvellous, oh Bhagavan, the Buddha preaches the marvellous form of Mantrayāna and the dharma of the yāna that has nothing to do with all the śrāvakas and pratyekabuddhas, neither is it for all sentient beings. If a sentient being believes in this way of Mantrayāna, many meritorious affairs will be satisfied. Will you please, oh Bhagavan, next preach the necessary process of the maṇḍala ? " Having been told thus, Bhagavān told Vajrapāṇi in the following gāthā: "a mantra-yogin should revere many sacred beings with pleasing flowers in white, yellow and red colours such as padma(pink lotus), utpala (blue lotus), nāgapuṣpa (Rottlera tinctoria), punnāga, kesara, mallikā (Jasminum gambac), tagara (Tabernaemontana coronaria), campaka (Michelia campaka), aśoka (Jonesia asoka Roxb.), tilaka (Clerodendrum phlomoides), pāṭala, śāla (Vatica robusta). All these fresh and marvellous flowers are auspicious and many people love them. The yogin should collect

these flowers and make them into garlands. He will revere the sacred ones with these garlands, with respect. Dedicate them candana (Sirium myrtifolium), kuṣṭha (Costus speciosus or arabicus), sprikkā (Trigonella corniculata), kuṅkuma (saffron, Crocus sativus) and other fragrant powders. Offer to the sacred ones according to rite agaru (Agallochum), tagaraka (Tabernaemontana coronaria), valam(bharaṇa) , karpūra (camphor), candana (sandal), sarja-rasa, śrīveṣṭaka and other fragrant powders that are scented and popularly admired. Again the mahāsattva will dedicate many offerings properly according to ritual. Offer rice with milk porridge and cream, laḍḍuka (a kind of sweetmeat), maṇḍaka (rice-gruel), baked flour mixed with sugar, honey, pure and excellent sweet-cake, pūrika, kenkyū?, madhuśira, phenaka (ground rice boiled in water), aśokavarti (sugar cake), parpaṭa (a kind of thin cake). Offer to the sacred divinities the above-mentioned foods along with various rare fruits, khaṇḍa (candied sugar), solid sugar, sugar, honey and milk, various beverages, milk, cream and other products from the cows. Also offer many candles and lamp-light in pure vessels in rows filled with fragrant seed-oil. Offer silk banners and canopies adorned with various colours. The gateways will be furnished with strange accessories. Hang bells there.

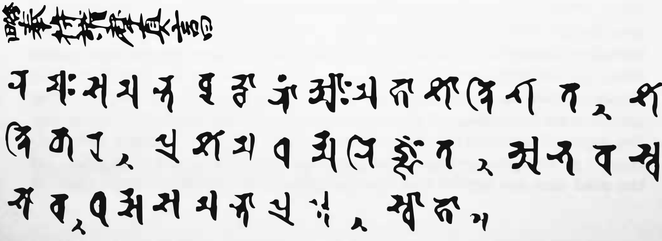
Revere the sacred divinities from the bottom of the heart. A mantra-yogin should never forget to do so. Prepare six or eighteen kalaśas (water pots), put precious medicines in them. Fill them with several kinds of fragrant water. Insert flowers and fruits on twigs and adorn with fragrant powder and purify them. Fasten the necks of pots with nice fabrics. The number of water-pots may be increased. Offer a silk robe to each of the important divinities. Offer a robe to each of the other sattvas.

Having revered the sacred divinities in this way, next introduce the disciple who has to be delivered. Sprinkle him with pure water. Give him fragrant powder and flowers. Let him have the bodhicitta. Let him recollect many Tathāgatas. Each of the disciples will be able to be born in a pure home of a Buddhist. The ācārya makes the mudrā of dharmadhātu and the mudrā of dharma-cakra and thereby protects sentient beings of Vajra(yāna). He will then make the samaya-(mudrā) of the Buddhas. For three times he will offer a pure robe in accordance with the ritual of Mantrayāna. Then cover the head of the disciple. He will recite the samaya three times with profound compassion. He will meditate that the disciple has a latter *ra* on the top of his head. Ra is surmounted with an anusvāra dot, encircled with a garland of flames, and emits white lustre like the full moon. Let the disciple scatter pure flowers in front of the saviours. The yogin will revere the divinity on whom the flower falls. Let the student stand firmly between the two gates guarded by the great nāgas in the first gate of the maṇḍala. Let him stand there and perform many practices properly in accordance with the ritual. In

this way let the disciple be rid of many faults. The ācārya will perform the rite of śāntika homa in accordance with appropriate regulations of yoga. Starting from the central quarter of Garbha-maṇḍala proceed to the outside of the second quarter, and perform the homa without scruple. Taking his own arm as a unit of measurement the ācārya will make an agni-kuṇḍa (fire basin). Make the boundary line of the width of four fingers, and paint a vajra inside the kuṇḍa. Put the members of the tools of homa on the right side of the teacher. The student will be seated on the left, and squat with deep respect. He will spread the kuśa grass (Miscanthus) and will be comfortably seated on it. He can paint the homa basin with many colours most brilliantly and gorgeously. Make many embroideries. Such is a place of simple homa. Spread the kuśa grass all around, connecting end to end without interruption extensively and widely, and sprinkle fragrant water over the grass. Meditate on the sacred Agni who has compassion on all sentient beings. Always fulfill the vessel offering with reverence. Then well seated the yogin will recite this mantra: *Namaḥ samanta-buddhānāṁ/Agnaye svāhā.* **3**



Again the teacher holds the thumbs of the right hands of the disciples with his left hand, and performs the homa in abbreviated form. Each time he offers to Agni, he will sincerely recite the mantra, as many as 21 times. He will perform the homa with compassion, and recite the mantra according to rule: *Namaḥ samanta-buddhānāṁ/ āḥ mahāśāntigata śānti-kara prathama-dharma-nirjāta abhāva-svabhāva dharma-samatā-prāpta svāhā.* **4**



When the homa is over, the yogin will instruct his disciple to make donation. The disciple will donate gold, silver, many other treasures, an elephant, a horse, a carriage, a cow, a sheep, a good dress or other properties. The disciple will be sincere, respectful and polite. He will offer to his teacher with joy and deep gratitude. Let the teacher rejoice by making pure donation. The teacher having granted protection to the disciple, he will call the disciple and tell him: "All the Buddhas have said that such are excellently meritorious fields. It is in order to give advantage to all sentient beings. You will get great merit by donating to the saṅgha (order). It is said that inexhaustible resources will be produced. One who donates to the saṅgha, donates to meritorious men. Therefore Bhagavān said: One should rejoice by giving good dishes as much as possible to the priests".

Then Bhagavān Vairocana again said to Vajradhara, the master of mysteries. He spoke the following gāthā: "O Mahāsattva, listen to me clearly and heartily. I will preach extensively the abhiṣka that was manifested by the Buddhas in ancient times. The teacher will make the second altar (the abhiṣeka altar) and paint on the outside precinct in front of the central maṇḍala. The second altar that is exactly square has one gate open toward inside, two arms distant from the central maṇḍala. Four Vajradharas are installed in the four corners. They are: one who dwells without vain speech, one who is immaculate like space, immaculate eye-vajra, one who wears a variegated robe. A big lotus with eight petals, pistils and stamens is in the center. There are four companion Bodhisattvas in the four petals. They are Mahāsattvas because of their vows in ancient times. Who are the four ? They are: one who is free in the dhāraṇī, one who remembers Enlightenment, one who bears the supreme mind of benefit, and one who is compassionate to companions. Paint four parivāras (dependents) on the other four petals. They are: one who wears variegated robes, one who fulfills wishes, one who has no obstacle, and one who is delivered. A symbol (white colour) of the marvellous dharmadhātu is shown in the center. Four water-pots composed of four treasures are filled with many treasures and medicines. Samantabhadra, Maitreya, Sarva-nīvaraṇa-viṣkambhin and Sarva-nīvaraṇa-durgati give miraculous benediction to the disciple. He is installed on the auspicious lotus in the case of abhiṣeka. The Bodhisattvas are offered fragrant powder, flowers, lanterns, pure water (argha). Let them rejoice by being venerated with banners, canopies, attractive music and copious and pleasing music such as an auspicious gāthā. In this way he venerates them and pleases them. He sprinkles water on the top of the disciple in front of the Tathāgatas. Again he will revere them with fine perfume and flowers.

Next he will take a golden spatula and stay in front of his disciple. Let him rejoice by consoling with the following gāthā: "O son of the Buddha, the Buddha will remove the membrane of ignorance for you just as a medical doctor makes good use of a golden spatula. The yogin of Mantrayāna will take a mirror and he will speak a good gāthā in order to explain the formless dharma. Many dharmas have no form, they are clean and dirtless. They have nothing to be attached to nor to speak of. They arise out of cause and effect. In this way if one knows that the dharma is intrinsically immaculate, he will practise incomparable benefit for sentient beings, for you were born out of the Buddha's mind. You will give a dharma-cakra to put it between the two feet. You will give him a śaṅkha (conch-shell) and hand it in the right hand and speak the following gāthā: henceforth you will rotate the cakra (wheel) that delivers the world. Your voice will spread universally. You will blow the supreme dharma-śaṅkha. Never conceive heretic wisdom. You should have no suspicions. You will manifest the excellent conduct of Mantrayāna to the world. You will have such a vow and you will proclaim the benevolent merit of the Buddha. All the Vajradharas will protect you. Next the yogin should have compassion on his disciple. He will enter inside the room and should show a samaya-gāthā: "Oh son of the Buddha, you should henceforth not spare your body and life. You should never abandon the bodhicitta in all the dharmas. You should not forsake the mind of enlightenment. You should not grudge all the dharmas. You should not do anything that has no advantage for sentient beings". The Buddha preached the samaya: "Oh you who observe the discipline, just as you protect your body and life, you should observe the discipline. You should salute sincerely and reverentially the feet of the sacred one. Conduct in accordance with the teaching. Never conceive a doubt".

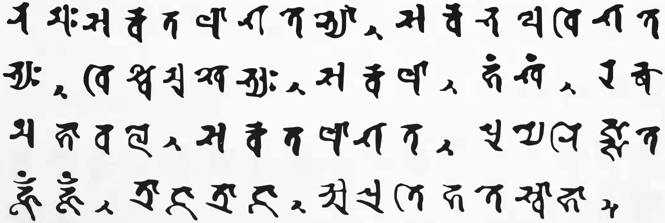
Then Vajrapāṇi said to the Buddha: "Oh Bhagavan, if a good man or a good woman enters this Mahākaruṇā-garbhodbhava-maṇḍala-rāja-samaya, how much merit will he obtain ? " When he said so, the Buddha told Vajrapāṇi: "Since the first starting of the enlightenment up to becoming the Tathāgata, the merit and virtue are accumulated. These good men and good women accumulate merit and virtue, which are equal to the Buddha. Oh master of mysteries, you should know that these dharmas are like this. The good man and good woman were born from the mouth of the Tathāgata. They are the son and daughter of the mind of the Buddha. In places where the good man and good woman are, there are Buddhas who perform the Buddha's conduct. Therefore, oh master of mysteries, if one wishes to revere the Buddha, he should revere the good man and the good woman. If one wishes to see the Buddha, he should see them. Then important

Vajradharas including Vajrapāṇi, and important Bodhisattvas including Samantabhadra said unanimously: "Oh Bhagavan, henceforth we shall revere and salute the good man and good woman. What is the reason ? Oh Bhagavan, to see the good man and good woman is tantamount to see the Buddha Bhagavān."

Then Bhagavān Vairocana again observed all the audience, and told Vajradhara, master of mysteries and other Vajradharas and multitude: "O good men, there is the form of immeasurably vast and long vāk-cakra of the Tathāgata. It fulfills all wishes just as the colourful maṇi, and accumulates immeasurable merits. It is the mantra-pada with incomparable power in the three worlds that resides in the conduct of ahiṁsā",thus said the Buddha. Vajrapāṇi, the master of mysteries and other Vajradharas and the great multitude uttered unanimously "Oh Bhagavan, it is just the time, oh Sugata, it is just the time".

At that time Vairocana Bhagavān manifested the form of vast and long tongue that fulfils all the vows, covered all the Buddhakṣetras, and meditated on the high ridge of pure banner of dharma. Then the Buddha stood up from the samādhi, and uttered a voice that pervaded the dharmadhātu of all the Tathāgatas and was compassionate on the world of all sentient beings. He uttered the following vidyā of Mahābalā-mahārakṣā: *namaḥ sarva-tathāgatebhyaḥ sarva-bhaya-vigatebhyaḥ, viśva-mukhebhyaḥ sarvathā haṁ khaṁ rakṣa mahābale sarva-tathāgata-puṇya-nirjāte hūṁ hūṁ, traṭ traṭ, apratihate svāhā.* 5

大力大護明妃真言曰

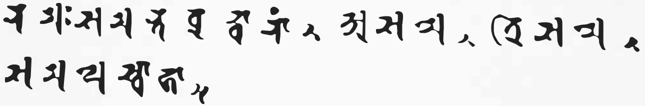


When all the Tathāgatas and the sons of the Buddha spoke this vidyā, at once the

universal sphere of the Buddhas trembled in six ways. All the Bodhisattvas obtained unprecedented open eyes, and uttered the following gāthā with pleasing voice, in front of the Buddhas: It is marvellous that the Buddhas proclaim this vidyā of Mahābalā mahārakṣā. All the Buddhas protect just as the citadel and the ponds are solid. If one dewlls in their protection, all those who make obstacles, such as Vināyaka and other rākṣasas in bad figures, will disperse because of the power of the mantra.

Then Bhagavān gave miraculous benediction on the vast dharmadhātu and dwelt in the samādhi of dharmadhātugarbha. Then he stood up from this samādhi, spoke the vidyā that leads to the Buddha-samaya: *namaḥ samanta-buddhānāṁ/ asame trisame samaye svāhā.* **6**

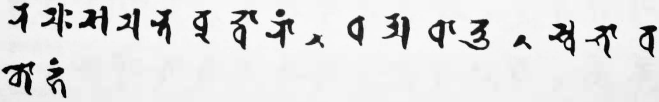
入佛三昧耶真言曰



Then the Buddha spoke this vidyā leading into the samaya in the sphere of all the Buddhas and in the assembly of all the Bodhisattvas. Then the sons of the Buddha and those who heard this will not transgress all the dharmas.

Then Bhagavān again spoke the mantra that is produced in the dharmadhātu: *namaḥ samanta-buddhānāṁ/ dharmadhātu-svabhāvako 'ham.* **7**

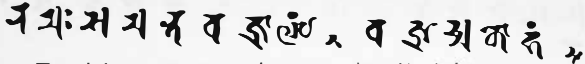
法界生真言曰



The mantra that is benedicted by Vajrasattva: *namaḥ samanta-vajrāṇāṁ/*

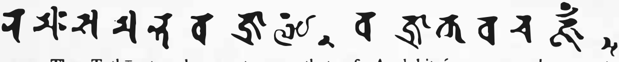
vajrātmako 'ham. **8**

金剛薩埵真言曰



The vajrakavaca-mantra: *namaḥ samanta-vajrāṇāṁ/ vajrakavaca hūṁ.* **9**

金剛鎧真言曰



The Tathāgata-cakṣu-mantra or that of Avalokiteśvara: *namaḥ samanta-buddhānāṁ/ tathāgata-cakṣur vyavalokaya svāhā.* **10**

如来眼真言曰



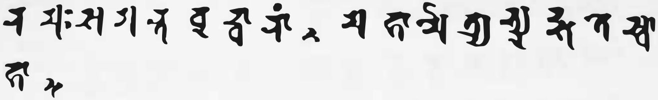
The gandha-mantra: *namaḥ samanta-buddhānāṁ/ viśuddha-gandhodbhava svāhā.* **11**

塗香真言曰



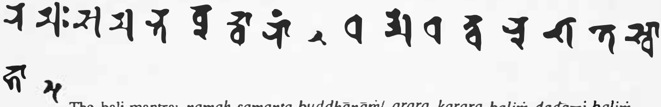
The puṣpa-mantra: *namaḥ samanta-buddhānāṁ/ mahāmaitry-abhyudgate svāhā***12**

塗香真言



The mantra of burning incense: *namaḥ samanta-buddhānāṁ/ dharmadhātv-anu-gate svāhā.* **13**

焼香真言



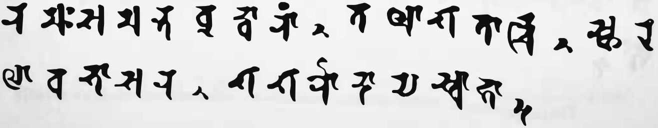
The bali-mantra: *namaḥ samanta-buddhānāṁ/ arara karara baliṁ dadami baliṁ dade mahābali svāhā.* **14**

飲食真言

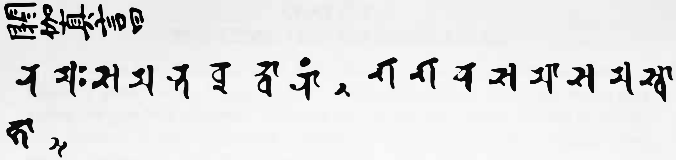


The arci-mantra: *namaḥ samanta-buddhānāṁ/ Tathāgatārci-spharaṇ-āvabhāsana-gaganaudārya svāhā.* **15**

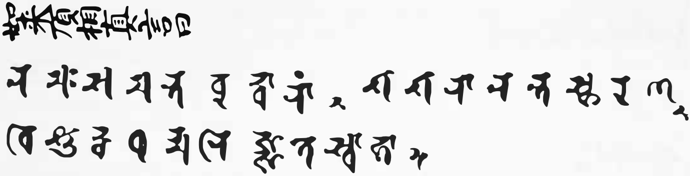
燈明真言



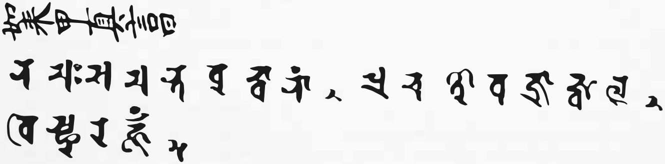
The argha-mantra: *namaḥ samanta-buddhānāṁ/ gagana-sam-āsama svāhā*. **16**



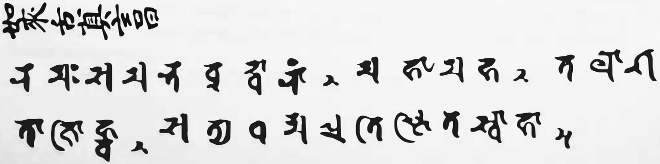
The uṣṇīṣa-mantra: *namaḥ samanta-buddhānāṁ/ gagan-ānanta-spharaṇa viśuddha-dharma-nirjāta svāhā*. **17**



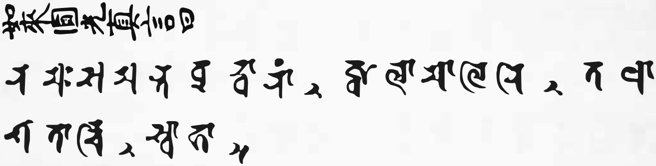
The Tathāgata-kavaca: *namaḥ samanta-buddhānāṁ/ pracaṇḍa vajra jvala visphura hūṁ*. **18**



The Tathagata-jvālā: *namaḥ samanta-buddhānāṁ/ jvālā-mālini tathāgatārci svāhā*. **19**



The Tathāgata-jihva: *namaḥ samanta-buddhānāṁ/ mahāmaha tathāgata-jihva satya-dharma-pratiṣṭhita svāhā.* **20**



CHAPTER 3
THE CESSATION OF HINDRANCES

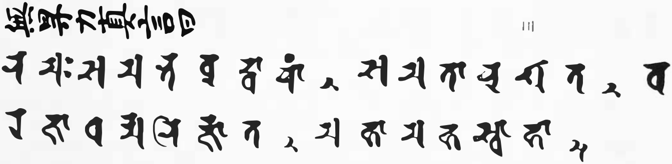
At that time Vajrapāṇi asked a question to Bhagavān Vairocana and spoke the following gāthā: "When a yogin in the bodhimaṇḍala removes many hindrances, does anyone not give him affliction ? How will he keep the mantra and how will he accomplish the result ? " When Vajrapāṇi had asked the question, Bhagavān exclaimed: "Very well oh Mahāsattva, it is nice that you say so. I will reveal all that you ask. The hindrances are produced by one's own mind in consequence of the stinginess in former times. Meditate on this bodhi-citta in order to remove the cause. Remember the bodhi-citta in order to remove the delusion that is produced by the mind. The yogin will get rid of many failures. He will always think of Acala Mahāsattva and make his secret mudrā and thereby remove many obstacles. Oh master of mysteries, listen to me. Make your body out of the letter *A* in order to remove the turbulent wind, and keep the gate of the letter *ha* in your mind. Apply fragrant powder on the ground and add an anusvāra dot. Close it with an earthern pot in the direction of Vāyu (north-west). Think that the pot is Mount Meru of the great mind and that there is a letter A surmounted with an anusvāra dot on it. The Buddhas in the past preached that it bounds the big wind. Oh Mahāsattva, listen clearly. The yogin should think of the letter *ra* in order to prevent a shower. The sacred one has great power with blazing light. He is fierce and has a flaming tuft of hair. He holds a sword in an angry figure. He controls the earth and draws dark clouds on it in the direction of its rise. He cuts it with the mudrā of the sword. Then the dark clouds will soon disperse. The yogin who is fearless will make śalākā to use it as a pile which is the same as the vajra. I will preach again on how to prevent all obstacles. Meditate on Acala the big powered one in the Mantrayāna. He dwells in the proper maṇḍala (the triangular maṇḍala). The yogin will meditate that the left foot of the figure of Acala is on the head of the yogin. Then the obstacles will be got rid of and they will cease and will not be produced. Or else the yogin will make a figure and anoint the figure with rājikā (mustard seeds) delicately mingled with poison. Those who obsess will be subdued by this though their grudge is intense. Never have scruples. Even if Śakra-Indra and Brahmā do not obey my teachings, they will be burnt, much more so of other sentient beings.

Then Vajrapāṇi told Buddha Bhagavān: "As I have understood the meaning of the

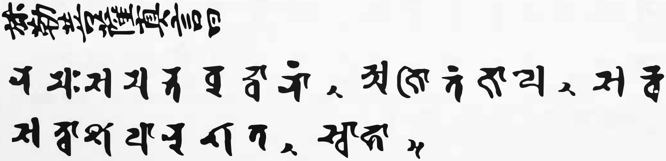
Buddha's teaching, I also understand that many sacred beings dwell in the proper maṇḍala and have prestige. Because they dwell in this way, they never conceal the sacred teachings of the Tathāgata. What is the reason ? The samaya of all the mantras is to dwell in their own castes. Therefore the Bodhisattvas who practise the conduct of the Bodhisattva in Mantrayāna will dwell in their proper position to do many practices. And again oh master of mysteries, the forms that are preached by the Buddha are the maṇḍalas of many sacred divinities. The figures of the divinities should be like this. Thus it was preached by the Buddhas in the past. Oh master of mysteries, sentient beings in the future might have inferior wisdom and no creed. They might hear such speech, but might not be able to believe, because they have no wisdom but increasing doubts. They may hear but will not abide by it and not practise the rites. So they will harm themselves and others. They will say in this way: "Such is in the doctrine of many heretics, and such is not the speech of the Buddha. The ignorant men will make such creed." Then Bhagavān spoke the following gāthā: Bhagavān who is omniscient gets freedom in many dharmas. He delivers many sentient beings by the expedient as is communicated by the Buddha. Thus was preached by many Buddhas in the past who afforded profit to those who looked for the dharma. The foolish man does not know the form of the dharma of many Buddhas. I preach that the forms of all dharmas are vacant. One should dwell in Mahāyāna and decide the deeds well."

CHAPTER 4
THE DEPOSITORY OF COMMON MANTRAS

Then many Vajradharas beginning with Vajrapāṇi, the master of mysteries, and many Bodhisattvas beginning with Samantabhadra adored the Buddha Vairocana and asked the Bhagavān unanimously. They wanted that Bhagavān preach the sentences of mantra just as the pure gate of the dharmadhātu in the great king of Mahākaruṇ-odbhava-maṇḍala (the maṇḍala that is produced from the great compassion). Then Bhagavān having given indestructible, innate mystic benediction to the Vajradharas and the Bodhisattvas said: "O good men, you should preach the sentences of mantras that purify the world of sentient beings just as the dharmadhātu that was mastered." Then at once Samantabhadra dwelt in the embellished samaya of the Buddha's domain and preached the mantra of power without obstruction: *namaḥ samanta-buddhānāṁ/ samantānugata viraja-dharma-nirjāta mahāmaha svāhā.* 21

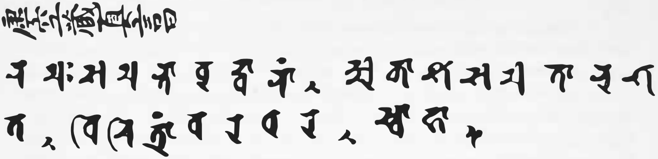


Then Maitreya Bodhisattva dwelling in the samādhi that produces universal great mercy, preached the mantra of his own mind: *namaḥ samanta-buddhānāṁ/ ajitaṁjaya sarva-sattv-āśayānugata svāhā.* 22

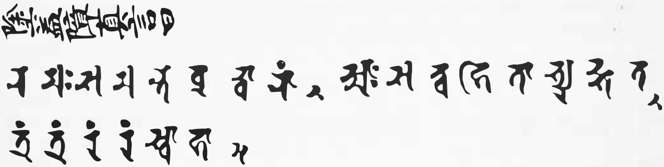


Then Ākāśagarbha Bodhisattva dwelling in the samādhi that is called pure domain

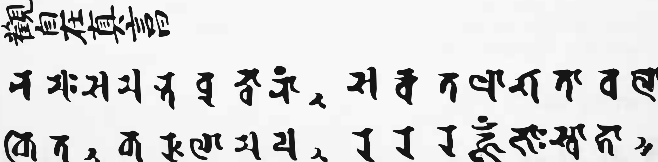
preached the mantra of his own mind: *namaḥ samanta-buddhānāṁ/ ākāśa-samantānugata vicitrāmbaradhara svāhā.* **23**



Then Sarva-nīvaraṇa-viṣkambhin dwelling in the samādhi that is called the power of great compassion (mahākaruṇā) preached the mantra: *namaḥ samanta-buddhānāṁ/ āḥ sattva-hitābhyudgata traṁ traṁ raṁ raṁ svāhā.* **24**



Then Avalokiteśvara, dwelling in the samādhi that is called universal observation, preached the mantra of his own mind and his followers:*namaḥ samanta-buddhānāṁ/ sarva-tathāgat-āvalokita karuṇāmaya ra ra ra hūṁ jaḥ svāhā.* **25**



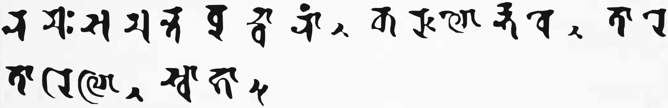
The mantra of Mahāsthāmaprāpta: *namaḥ samanta-buddhānāṁ/ jaṁ jaṁ saḥ svāhā.* **26**

得大勢至真言曰



The mantra of Tārā devī: *namaḥ samanta-buddhānāṁ/ karuṇodbhave tāre tāriṇi svāhā*. 27

多羅尊真言曰



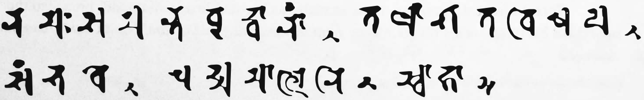
The mantra of Mahābhṛkuṭī: *namaḥ samanta-buddhānāṁ/ sarva-bhaya-trāsani hūṁ hūṁ sphoṭaya svāhā*. 28

毘俱胝真言曰



The mantra of Pāṇḍaravāsinī: *namaḥ samanta-buddhānāṁ/ tathāgata-viṣaya-sambhave padma-mālini svāhā*. 29

白處尊真言曰



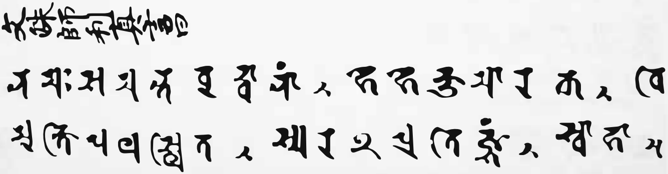
The mantra of Hayagrīva: *namaḥ samanta-buddhānāṁ/ hūṁ khāda bhuñja sphoṭaya svāhā.* **30**



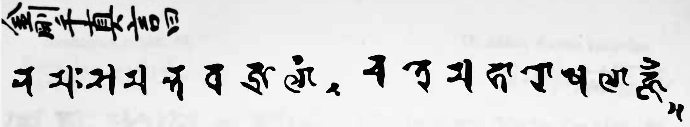
Then Bodhisattva Kṣitigarbha, dwelling in the samādhi of the indestructible domain as a diamond, preached the mantra: *namaḥ samanta-buddhānāṁ/ ha ha ha sutanu svāhā.* **31**



Then boy Mañjuśrī, dwelling in the samādhi of marvellous power benedicted by the Buddha, preached the mantra of his mind: *namaḥ samanta-buddhānāṁ/ he he kumāraka vimukti-patha-sthita smara smara pratijñāṁ svāhā.* **32**



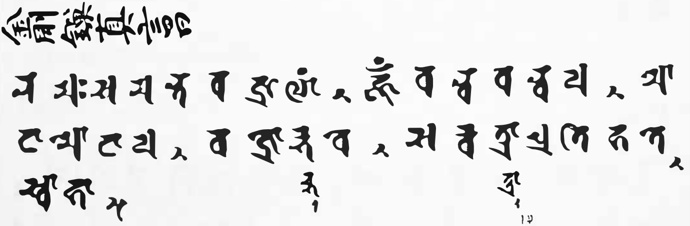
Then Vajrapāṇi, dwelling in the samādhi as invincible as a diamond, preached the mantra of his mind and of his followers: *namaḥ samanta-buddhānāṁ/ caṇḍa mahāroṣaṇa hūṁ.* **33**



The mantra of Māmakī: *namaḥ samanta-vajrāṇāṁ/ triṭa triṭa jayanti svāhā.* 34



The mantra of Vajraśaṁkara: *namaḥ samanta-vajrāṇāṁ/ hūṁ bandha bandhaya, moṭa moṭaya, vajrodbhave sarvatr-āpratihate svāhā.* 35



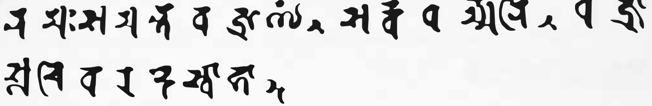
The mantra of Vajracandratilaka: *namaḥ samanta-vajrāṇāṁ/ hrīṁ hūṁ phaṭ svāhā.* 36



The mantra of Vajrasūcī: *namaḥ samanta-vajrāṇāṁ/ sarva-dharma-nirvedhani*

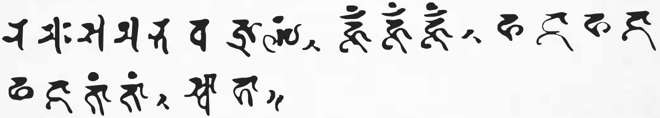
vajrasūci varade svāhā. 37

金剛鍼真言曰



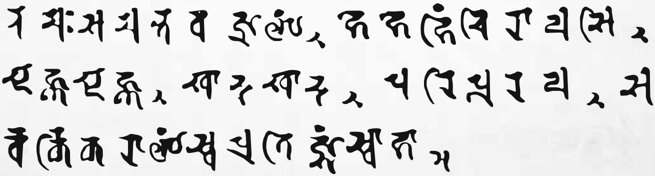
The mantra of all the Vajradharas: *namaḥ samanta-vajrāṇāṁ/ hūṁ hūṁ hūṁ phaṭ phaṭ phaṭ jaṁ jaṁ svāhā.* 38

一切持金剛真言曰



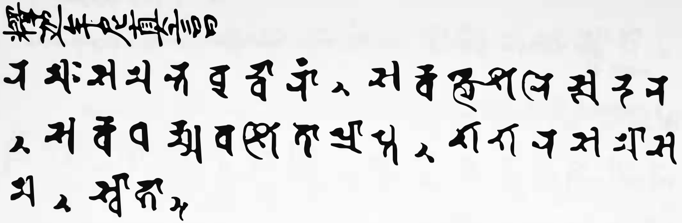
The mantra of all the parivāras (followers): *namaḥ samanta-vajrāṇāṁ/ he he kiṁ cirāyasi gṛhṇa gṛhṇa khāda khāda, paripūraya sarva-pratijñāṁ svāhā.* 39

一切諸奉教者真言曰



Then Bhagavān Śākyamuni, dwelling in the samādhi that is called the place where treasures are produced, preached the mantra of his mind and of his followers: *namaḥ samanta-buddhānāṁ/ sarva-kleśa-niṣūdana sarva-dharma-vaśitā-prāpta gagana-*

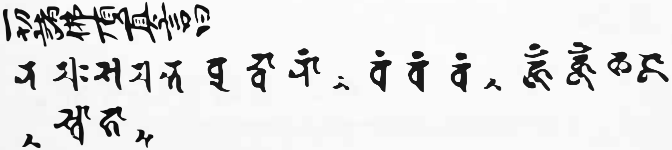
samāsama svāhā. **40**



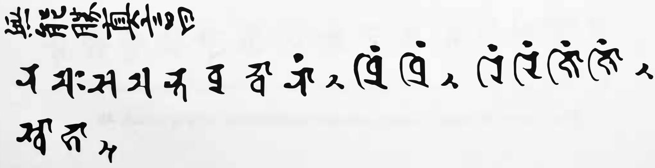
The mantra of the ūrṇā: *namaḥ samanta-buddhānāṁ/ varade varaprāpte hūṁ svāhā.* **41**



The mantra of the uṣṇīṣa of all the Buddhas: *namaḥ samanta-buddhānāṁ/ baṁ baṁ baṁ hūṁ hūṁ phaṭ svāhā.* **42** (baṁ=Buddha)

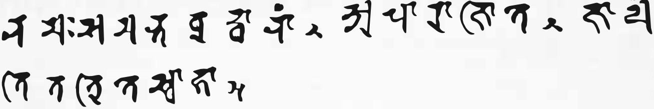


The mantra of Aparājita: *namaḥ samanta-buddhānāṁ/ dhriṁ dhriṁ riṁ riṁ jiṁ jiṁ svāhā.* **43.**



The mantra of Aparājitā: *namaḥ samanta-buddhānāṁ/ aparājite jayanti taḍite svāhā.* **44**

無能勝妃真言曰



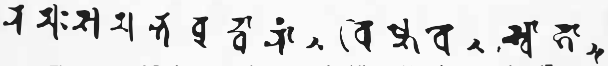
The mantra of Pṛthivī: *namaḥ samanta-buddhānāṁ/ pṛthivyai svāhā.* **45**

地神真言曰



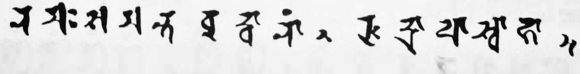
The mantra of Viṣṇu: *namaḥ samanta-buddhānāṁ/ viṣṇave svāhā.* **46**

毘紐天真言曰



The mantra of Rudra: *namaḥ samanta-buddhānāṁ/ rudrāya svāhā.* **47**

伊舍那天真言曰



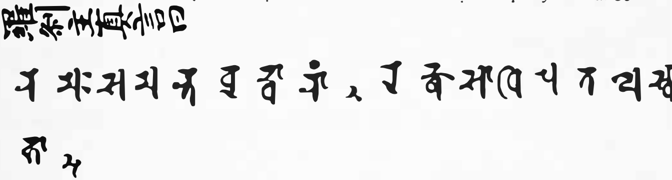
The mantra of Vāyu: *namaḥ samanta-buddhānāṁ/ vāyave svāhā.* **48**



The mantra of Sarasvatī: *namaḥ samanta-buddhānāṁ/ sarasvatyai svāhā.* **49**



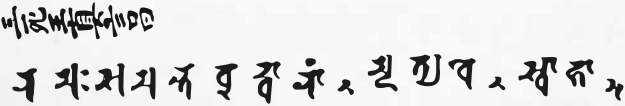
The mantra of Nirṛti: *namaḥ samanta-buddhānāṁ/ rākṣasādhipataye svāhā.* **50**



The mantra of Yama: *namaḥ samanta-buddhānāṁ/ vaivasvatāya svāhā.* **51**



The mantra of Mṛtyu: *namaḥ samanta-buddhānāṁ/ mṛtyave svāhā.* **52**



The mantra of Kālarātri: *namaḥ samanta-buddhānāṁ/ kālaratriye svāhā.* **53**

黑夜神真言曰



The mantra of Sapta-mātṛkā: *namaḥ samanta-buddhānāṁ/ mātṛbhyaḥ svāhā.* **54**

七母等真言曰



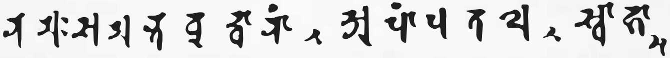
The mantra of Śakra devendra: *namaḥ samanta-buddhānāṁ/ śakrāya svāhā.* **55**

釋提桓因真言曰



The mantra of Varuṇa, king of nāgas: *namaḥ samanta-buddhānāṁ/ apāṁpataye svāhā.* **56**

縛嚕拏龍真言曰



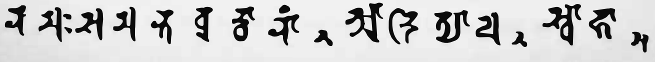
The mantra of Brahmā: *namaḥ samanta-buddhānāṁ/ prajāpataye svāhā.* **57**

梵天真言曰



The mantra of Āditya: *namaḥ samanta-buddhānāṁ/ ādityāya svāhā.* **58**

日天真言曰



The mantra of Candra: *namaḥ samanta-buddhānāṁ/ candrāya svāhā.* **59**

月天真言曰



The mantra of nāgas: *namaḥ samanta-buddhānāṁ/ meghāśaniye svāhā.* **60**

十諸龍真言曰



The mantra of Nanda and Upananda: *namaḥ samanta-buddhānāṁ/ nandopanandāya svāhā.* **61**

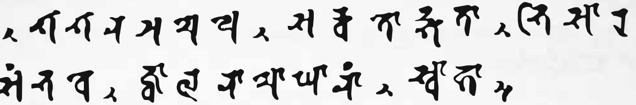
難陀跋難陀真言曰



Then Bhagavān Vairocana wishing that his doctrine be not in vain, but be accomplished, preached the vidyā of the Eye of the Space, mother of all Buddhas and Bodhisattvas: *namaḥ samanta-buddhānāṁ/ gagana-vara-lakṣaṇe gagana-same sarvatodgat-ābhisāra-sambhave jvalanāmoghānāṁ svāhā.* **62**

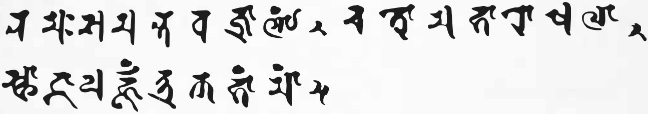
虛空眼明妃真言曰





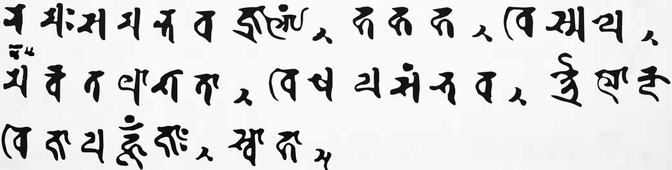
Next again Bhagavān dwelling in the fire-producing samādhi in order to cease all hindrances, preached the mantra of Acalanātha, the sacred one who breaks hindrances: *namaḥ samanta-vajrāṇāṁ/ caṇḍa mahāroṣaṇa sphāṭaya hūṁ traka hāṁ māṁ.* **63**

不動主真言曰



The mantra of Trailokyavijaya: *namaḥ samanta-vajrāṇāṁ/ ha ha ha vismaye sarva-tathāgata-viṣaya-sambhava trailokyavijaya hūṁ jaḥ svāhā.* **64**

降三世真言曰



The mantra of śrāvakas: *namaḥ samanta-buddhānāṁ/ hetu-pratyaya-vigata karma-nirjāta hūṁ.* **65**

聲聞真言曰





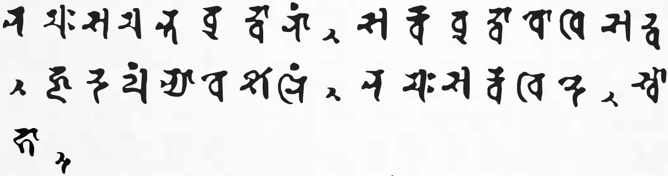
The mantra of pratyekabuddhas: *namaḥ samanta-buddhānāṁ/ vaḥ.* **66**

緣覺真言曰



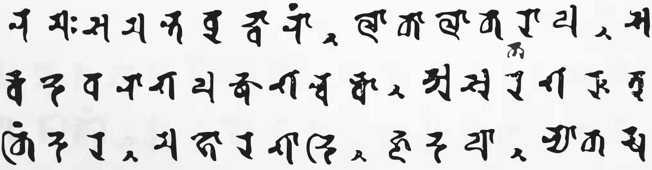
The mantra of the minds of all Bodhisattvas: *namaḥ samanta-buddhānāṁ/ sarva-buddha-bodhisattva-hṛdaya-nyāveśani namaḥ sarva-vide svāhā.* **67**

普一切諸佛菩薩心真言曰



The mantra of the minds of common mundane divinities: *namaḥ samanta-buddhānāṁ/ lok-ālokakarāya sarva-deva- nāga-yakṣa-gandharv-āsura-garuḍa-kinnara-mahoragādi-hṛdayāny ākarṣaya vicitra-gati svāhā.* **68**

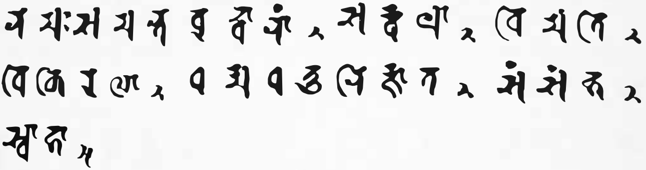
普世明妃真言曰





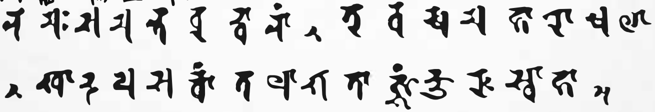
The mantra of all the Buddhas: *namaḥ samanta-buddhānāṁ/ sarvathā vimati-vikiraṇa dharmadhātu-nirjāta saṁ saṁ saṁ ha svāhā.* **69**

[illegible]真言



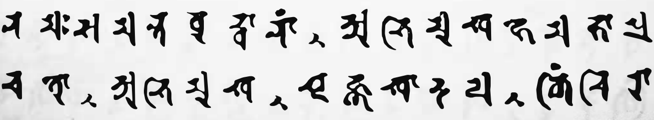
The mantra of Durdharṣa dvārapāla: *namaḥ samanta-buddhānāṁ/ durdharṣa mahāroṣaṇa khādaya sarvāṁ tathāgatājñāṁ kuru svāhā.* **70**

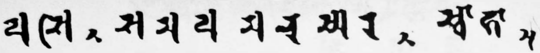
不可越守護門真言



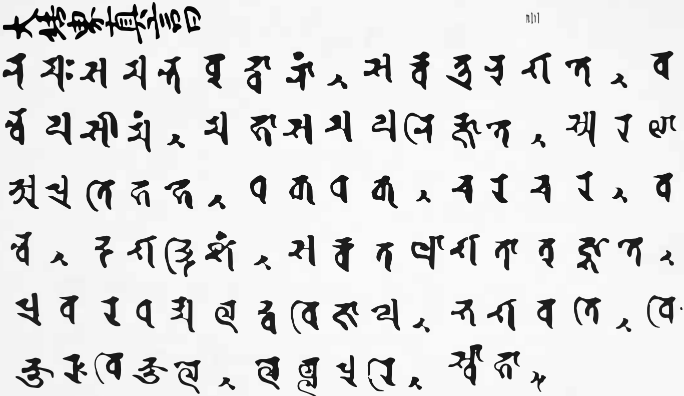
The mantra of Abhimukha dvārapāla: *namaḥ samanta-buddhānāṁ/ he mahāpracaṇḍābhimukha gṛhṇa khādaya kiṁ cirāyasi samayam anusmara svāhā.* **71**

相向守護門真言

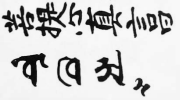




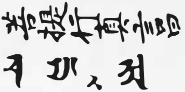
The mantra for making big boundary: *namaḥ samanta-buddhānāṁ/ sarvatrānugate bandhaya sīmāṁ mahā-samaya-nirjāte smaraṇe, apratihate, dhaka dhaka, cara cara, bandha bandha daśaddiśaṁ sarva-tathāgatānujñāte pravara-dharma-labdha-vijaye bhagavati vikuri vikule lellupuri svāhā.* **72**



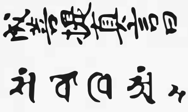
The mantra of bodhi: *namaḥ samanta-buddhānāṁ A*. **73**



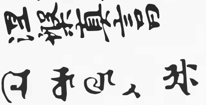
The mantra of caryā (deed): *namaḥ samanta-buddhānāṁ Ā*. **74**



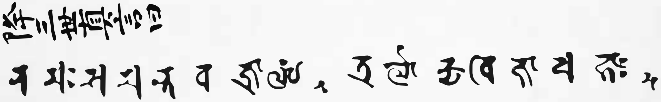
The mantra of sambodhi: *namaḥ samanta-buddhānāṁ Aṁ.* **75**



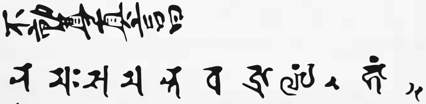
The mantra of nirvāṇa: *namaḥ samanta-buddhānāṁ Aḥ.* **76**

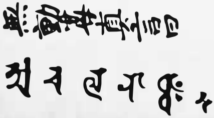


The mantra of Trailokyavijaya: *namaḥ samanta-vajrāṇāṁ hāḥ.* **77**



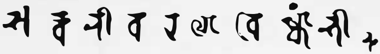
The mantra of Ārya-Acala: *namaḥ samanta-vajrāṇāṁ hāṁ.* **78**





The mantra of Sarva-nīvaraṇa-viṣkambhin: *namaḥ samanta-buddhānāṁ aḥ.* **79**

除蓋障真言曰



除蓋障真言曰



The mantra of Avalokiteśvara: *namaḥ samanta-buddhānāṁ saḥ*. **80**

觀自在真言曰



The mantra of Vajrapāṇi: *namaḥ samanta-vajrāṇāṁ vaḥ*. **81** (vaḥ = *Vajrapāṇi*)

金剛手真言曰



The mantra of Mañjuśrī: *namaḥ samanta-buddhānāṁ maṁ*. **82**

文殊師利真言曰

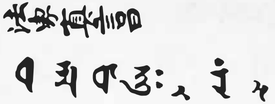


The mantra of Gaganalocana: *namaḥ samanta-buddhānāṁ gaṁ*. **83**

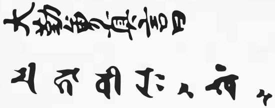
虛空藏真言曰



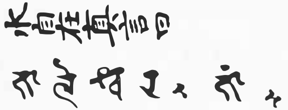
The mantra of dharmadhātu: *namaḥ samanta-buddhānāṁ raṁ*. **84**



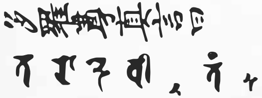
The mantra of Mahāvīra: *namaḥ samanta-buddhānām khaṁ*. **85**



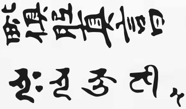
The mantra of Jaleśvara: *namaḥ samanta-buddhānām jaṁ*. **86**



The mantra of Tārā: *namaḥ samanta-buddhānām tāṁ*. **87**



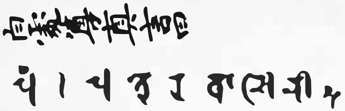
The mantra of Bhṛkuṭī: *namaḥ samanta-buddhānām bhṛḥ*. **88**



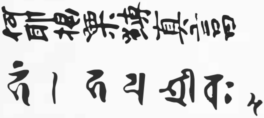
The mantra of Mahāsthāmaprāpta: *namaḥ samanta-buddhānām saṁ*. **89** (saṁ=sthāma)



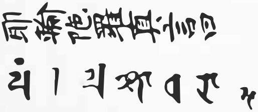
The mantra of Pāṇḍaravāsinī: *namaḥ samanta-buddhānāṁ paṁ.* **90**



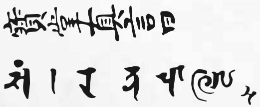
The mantra of Hayagrīva: *namaḥ samanta-buddhānāṁ haṁ*. **91**



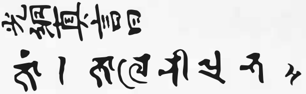
The mantra of Yaśodharā: *namaḥ samanta-buddhānāṁ yaṁ.* **92**



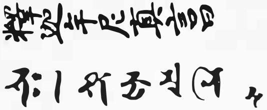
The mantra of Ratnapāṇi: *namaḥ samanta-buddhānāṁ saṁ.* **93**



The mantra of Jālinīprabha: *namaḥ samanta-buddhānāṁ jaṁ.* **94**



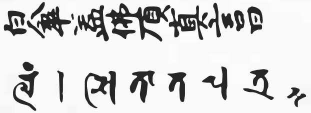
The mantra of Śākyamuni: *namaḥ samanta-buddhānāṁ bhaḥ.* **95**



The mantra of the three Buddhoṣṇīṣas: *namaḥ samanta-buddhānāṁ hūṁ ṭrūṁ.* **96**



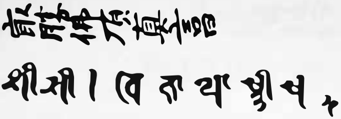
The mantra of Sitātapatroṣṇīṣa: *namaḥ samanta-buddhānāṁ laṁ.* **97**



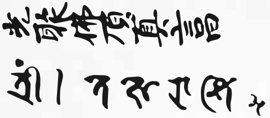
The mantra of Jayoṣṇīṣa: *namaḥ samanta-buddhānāṁ śaṁ.* **98**



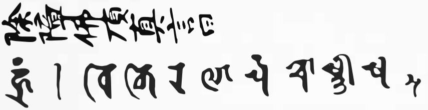
The mantra of Vijayoṣṇīṣa: *namaḥ samanta-buddhānāṁ śi.* **99**



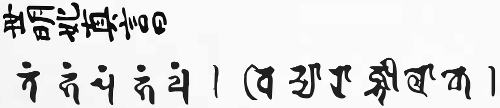
The mantra of Tejorāśyuṣṇīṣa: *namaḥ samanta-buddhānāṁ trīṁ.* **100**



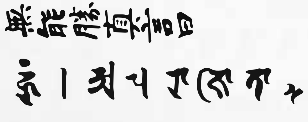
The mantra of Vikiraṇoṣṇīṣa: *namaḥ samanta-buddhānāṁ hrūṁ.* **101**



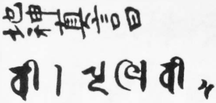
The mantra of Lokavidyārājñī: *namaḥ samanta-buddhānāṁ taṁ haṁ paṁ haṁ yaṁ.* **102**



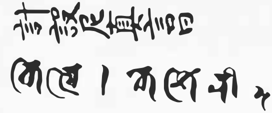
The mantra of Aparājitā: *namaḥ samanta-buddhānāṁ hūṁ.* **103**



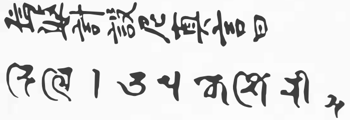
The mantra of Pṛthvī: *namaḥ samanta-buddhānāṁ vi.* **104**



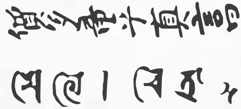
The mantra of Keśinī: *namaḥ samanta-buddhānāṁ kili.* **105**



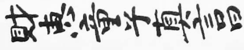
The mantra of Upakeśinī: *namaḥ samanta-buddhānāṁ dili.* **106**



The mantra of young Citrā: *namaḥ samanta-buddhānāṁ mili.* **107**

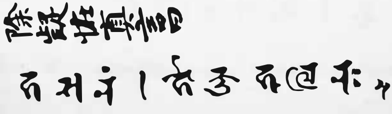


The mantra of young Vasumatī: *namaḥ samanta-buddhānāṁ hili.* **108**



The mantra of Kautūhala: *namaḥ samanta-buddhānāṁ hasanaṁ.* **109**





The mantra of Sarva-sattv-ābhayaṁdada: *namaḥ samanta-buddhānāṁ rasanaṁ.*

110 施一切衆生無畏真言曰



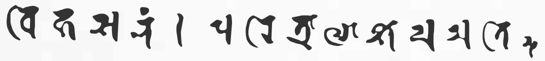
The mantra of Sarv-āpāya-jaha: *namaḥ samanta-buddhānāṁ dhvaṁsanaṁ.* 111

除一切惡趣真言曰



The mantra of Karuṇāmṛḍitamati: *namaḥ samanta-buddhānāṁ vihasanaṁ.* 112

哀愍慧真言曰



The mantra of Mahāmaitryabhyudgata: *namaḥ samanta-buddhānāṁ ṭham.* 113

大慈生真言曰

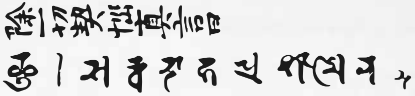


The mantra of Mahākaruṇā: *namaḥ samanta-buddhānāṁ yaṁ.* 114

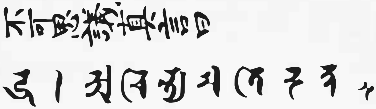
大悲纏真言曰



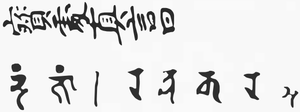
The mantra of Sarvadāha-praśamita: *namaḥ samanta-buddhānāṁ ı.* 115



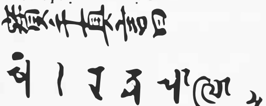
The mantra of Acintyamatidatta: *namaḥ samanta-buddhānāṁ u.* **116**



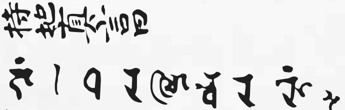
The mantra of Ratnākara: *namaḥ samanta-buddhānāṁ daṁ.* **117**



The mantra of Ratnapāṇi: *namaḥ samanta-buddhānāṁ śaṁ.* **118**

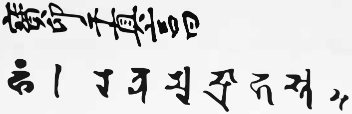


The mantra of Dharaṇīdhara: *namaḥ samanta-buddhānāṁ ṅaṁ.* **119**

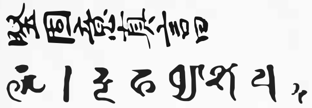


The following mantra: *namaḥ samanta-buddhānāṁ jaṁ.* **120**

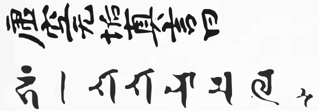
The mantra of Ratnamudrāhasta: *namaḥ samanta-buddhānāṁ phaṁ.* 121



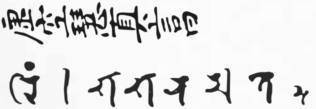
The mantra of Dṛḍhādhyāśaya: *namaḥ samanta-buddhānāṁ ṇaṁ.* 122



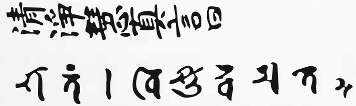
The mantra of Gaganāmala: *namaḥ samanta-buddhānāṁ haṁ.* 123



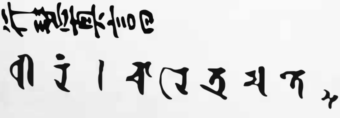
The mantra of Gaganamati: *namaḥ samanta-buddhānāṁ riṁ.* 124



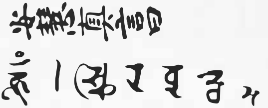
The mantra of Viśuddhamati: *namaḥ samanta-buddhānāṁ gataṁ.* 125



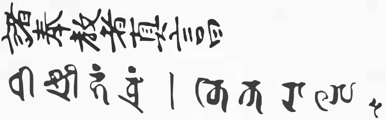
The mantra of Cāritramati: *namaḥ samanta-buddhānāṁ dhiram.* 126



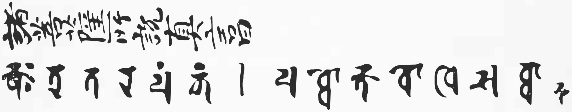
The mantra of Sthiramati: *namaḥ samanta-buddhānāṁ/ hūṁ.* **127**



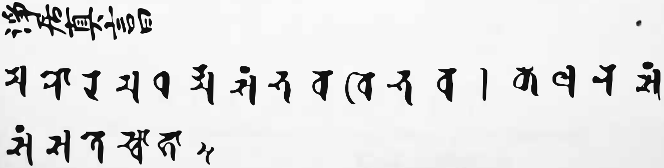
The mantra of kiṁkaras: *namaḥ samanta-buddhānāṁ/ dhī śrī haṁ braṁ.* **128**



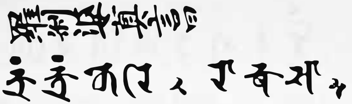
The mantra preached by the Bodhisattvas: *namaḥ samanta-buddhānāṁ/ kṣaḥ ḍaḥ ra yaṁ kaṁ.* **129**



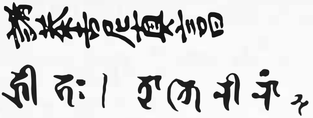
The mantra of Śuddhāvāsa: *namaḥ samanta-buddhānāṁ/ manorama-dharma-sambhava vibhava-kathana saṁ saṁ svāhā.* **130**



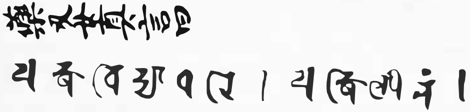
The mantra of rākṣasas: *namaḥ samanta-buddhānāṁ kraṁ kraṁ keri*. **131**



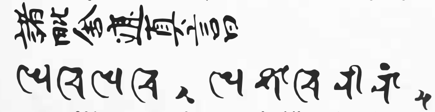
The mantra of ḍākinīs: *namaḥ samanta-buddhānāṁ hrī haḥ*. **132**



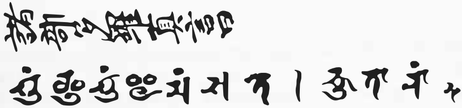
The mantra of yakṣiṇīs: *namaḥ samanta-buddhānāṁ yakṣa-vidyādhari*. **133**



The mantra of piśācinīs: *namaḥ samanta-buddhānāṁ pici pici*. **134**

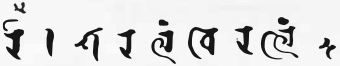


The mantra of bhūtas: *namaḥ samanta-buddhānāṁ, guṁ ī guṁ ī maṁ sane*. **135**



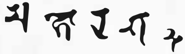
The mantra of asurīs: *namaḥ samanta-buddhānāṁ raṭaṁ raṭaṁ dhvaṁtaṁ mra pra*. **136**





The mantra of mahoragas: *namaḥ samanta-buddhānāṁ garalaṁ viralaṁ.* **137**

摩睺羅伽真言



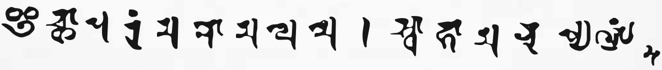
The mantra of kinnaras: *namaḥ samanta-buddhānāṁ hasanaṁ vihasanaṁ.* **138**

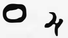
緊那羅真言



The mantra of men: *namaḥ samanta-buddhānāṁ icchā-paraṁ manomaye me svāhā.* **139**

諸人真言





O master of mysteries, I have already preached all these mantras. You should listen, the essential of these mantras is the gate of the letter A. It is the most important to ponder over, the heart of all these mantras. All the mantras are in the letter A. You can decide on this mantra.

SCROLL THREE
CHAPTER 5.
ACCOMLISHMENTS OF THE WORLD

The Bhagavān preached the following gāthā to Vajradhara, the master of mysteries: "Ask how to recite the mantra and how to accomplish the result. A letter of a mantra will correspond to another letter, so also a clause to another clause. Think to recite them once. The first letter is the bodhicitta and the second is called a voice. Think of a clause as a central divinity and make it the dwelling abode of oneself. The third clause should be the excellent clause of the Buddhas. The yogin should meditate to be in the very pure moon circle. He should meditate on some letters in the moon in good order. Put letters in it and think to purify life. The life is so-called wind, so think of inhaling and exhaling breath. After purifying breath do the recitation. The mantra-yogin will recite the mantra for one month. The preliminary way of the yogin is to master each clause. Many Buddhas of renown preached this preliminary way. Next one should offer fragrant powder and flowers according to his possession. He should turn his performance to his own enlightenment in order to become enlightened. Recite the mantra for two months in fearlessness. Next when this month has elapsed, the yogin will enter the recitation. A maṇḍala that is to be painted on a mountain or in embrace of cows, or a deep river, cross-roads, one room or divine room or big heavenly room should be made just as a diamond palace. The yogin will protect and make it to accomplish. The wise man will know that the following indications will appear at mid-night or at day-break when the sun rises. There may be the sound of the letter hūṁ or a drum. Also the earth may tremble and a pleasing speech may be heard in the sky. The Buddha, the revered one among men, declared the result of such indications as the sign of the accomplishment as was wished. If one dwells in this deed of mantra, one should certainly become the Buddha. So reclte the mantra always in every kind. Thus was preached by the Buddhas, and great sages in ancient times. So remember it well.

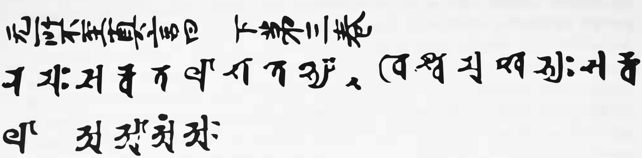
CHAPTER 6
THE MANIFESTATION OF SIDDHI

Then Bhagavān Vairocana observed all the multitude, and wished to satisfy all the vows. He preached the passages of the dharma that accomplishes decisive wisdom in the infinite departments in the three worlds: (The mind of omniscience) is immaculate like space and has no svabhāva (innate nature). It gives various kinds of skilful knowledge because it is always vacant by its svabhāva, for the relative connection of cause and effect (pratītya-samutpāda) is very profound and inconceivable. It proceeds marvellously for a very long time. It gives the best result according to the aspiration just as the palace in all the destinations depend upon space but has not a remarkable conduct. So also pure dharma produces perfect purity of the three existences. In former days wise men practised this dharma. So they could have the deed of all Tathāgatas. In other yānas the dharma quality cannot be seen. It makes the world brilliant just as Bhagavān. The Bhagavān preached very pure method of practice that is profound and inexhaustible, and beyond discrimination."

Bhagavān Mahāvairocana having preached these gāthā, observed all the multitude including Vajrapāṇi etc. and said to Vajradhara: "Oh good man, you should preach many sentences of deriving siddhi that are the marvellous power of the dharmadhātu. If sentient beings see such dharmas, they will be so glad that they will jump up in joy and stay in happiness." When Bhagavān spoke so, many Vajradharas saluted Bhagavān Vairocana and depended on what the Lord of the dharma taught. They asked the Buddha again: "Oh Bhagavan, will you please have pity on us ? Will you please reveal us the sentences of the flow of siddhi ? What for ? If we can show to Bhagavān what we have mastered, it is not good. So will you please preach for the benefit and welfare of sentient beings in future." Then Bhagavān Vairocana told all the Vajradharas: "Well, well, oh good men, there is a dharma that is admired in the vinaya preached by the Tathāgata. It is to know penitence. If good men and good women who know penitence will see such a dharma, they will soon produce two things: that is, not to do what should not be done and to be admired by many men. Again there are two things: that is, to attain what was not attained, and that they can be together with the Buddhas and the Bodhisattvas. There are also two things: that is, to dwell in śīla (morality), and to be born among men and gods. Well, listen to me, clearly and think of it well. I will declare the sentences that

are properly derived from the accomplishment of the mantra. Many Bodhisattvas who perform the exercise for bodhi in Mantrayāna will attain siddhi in mantra in the sentences derived from the accomplishment. If a yogin looks at a maṇḍala, he is sanctified by the sacred ones and attains the true word, raises the bodhi-citta. He has deep creed and mercy, is not covetous, dwells in subjugation of passion, discriminates what is produced out of causes, observes the discipline, dwells well in the moral precepts (śikṣāpada), is versed in expedients, is courageous, knows the proper time and improper time, performs donations, has no fear in mind, carries on the rite of mantras, masters the true meaning of the mantras, always wishes for dhyāna, and wishes to accomplish. Oh master of mysteries, there is, for example, a vidyā that gives free satisfaction in the kāmadhātu, and also there is a vidyā that infatuates the sons of the gods who practise all the desires, and also what gives various laughter and merriment, enjoyment of many kinds in Paranirmita-vaśavartin and enjoy oneself with those things. Just as, for example, oh good men, there is a vidyā that produces an excellent intention in Maheśvara, and benefits sentient beings in the three thousand worlds. There is a vidyā that works miracle of all the enjoyment to give to the divinities of Śuddhāvāsa. Just as a mantra of magic manifests various gardens, forests and personages, just as a mantra of asura produces illusions, and the magic in the world removes poison, cold and heat. Just as the mantra of goddess Mātalī gives illness and calamity to sentient beings, the worldly magic removes cold and heat and changes fire and produces coolness. Therefore, oh good men, you should believe the merit of the mantra that is derived. Such merit of mantra is not produced out of the mantra, nor does it enter sentient beings. It is not to be obtained in the place of the reciter. Oh good man, the merit of the mantra is naturally produced because of the miraculous benediction. It does not surpass. Because the merit of the mantra does not surpass samādhi, and because it is produced from the profound and inconceivable causes, oh good man, you should abide by the marvellous quality of the dharmas and not allow Mantrayāna to perish.

Then Bhagavān dwelt again in the samādhi of the pure and sublime depository that is the dependence of freedom from obstacles in the three worlds and the dependence of the effect of the marvellous benediction of the Tathāgata. At the same time Bhagavān issued marks of inexhaustible words in the inexhaustible world out of samāpatti (dhyāna). He issued one voice in four places by dint of the power of the dharmadhātu, unequal power, the belief in samyak-sambodhi, a mantra that pervades everywhere and is equal to space: *namaḥ sarva-tathāgatebhyo viśva-mukhebhyaḥ sarvathā a ā aṁ aḥ.* **140**



The mind of samyak-sambodhi pervades from this universally. Immediately all the gates of the voice in all the dharmadhātu issued voice to each other from the symbols of samyak-sambodhi. Many Bodhisattvas heard this and obtained unprecedented open eyes. They issued a subtle voice and spoke the following gāthā in front of the omniscient one without fear.

Marvellous is the deed of Mantrayāna. Indeed, it has a very vast wisdom. If one pervades this letter *A* everywhere, one will become the Buddha among men. Therefore endeavour to practise for ever the mantra and the mind of the Buddhas, have a pure mind in order to get rid of selfishness.

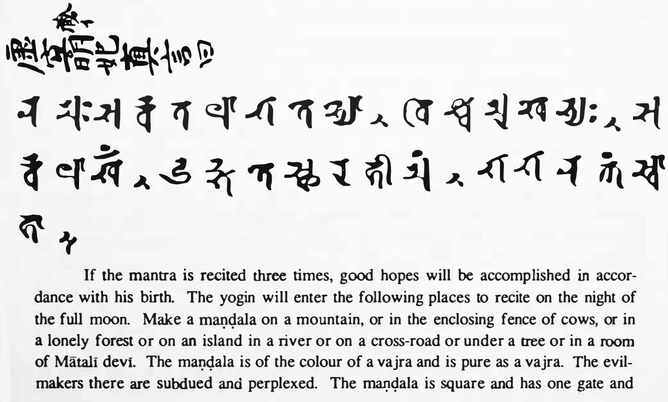
Then Bhagavān spoke this sentence of dharma. In order to accomplish samyak-sambodhi, one should meditate on the bodhicitta in a garden, a vihāra, rock-caves or any place where the mind is pleased. When one reaches the first bhūmi, one will be free from doubt. Take the one mind. Put the mind (the mantra of the sacred one) in the mind (the pure mind of the yogin). Then the yogin will realize the purest sentence, he is stabilized immobile and without dirt. He does not discriminate just as a mirror, and is very subtle in representing. If he observes always and performs the rite accordingly, then the sacred one and the image of himself will appear. The second letter (bīja) of Enlightenment is the maṇḍala of the mirror (the moon-circle of the mind of the sacred one), seated on a big lotus, dwelling in profound samādhi. It has a tuft of hair on the head, and is surrounded by immeasurable light, free from illusive discrimination, and is originally tranquil like space. Contemplate the place of the sound and recite the mantra with concentration, and perform samādhi in the first month (bhūmi) to satisfy the form. Such is the first month (bhūmi) when one observes the rules of mantra. In the second month (from the second bhūmi to the seventh bhūmi) he will offer to the Buddha fragrant powder and flowers etc. and thereby benefit manifold kinds of sentient beings.

Forsake attachment to the profit in the other month (the position of the expedient,

i.e. the 8th to the 10th bhūmis). He is free in thinking in yoga. He wishes to give happiness without obstacle to many living beings. He aspires to achieve the perfect result admired by the Tathāgatas or satisfies the hopes of all sentient beings. It has no obstacle because it is reasonable and produces this indirect cause. He will get rid forever of all sufferings of animals who eat each other. He will give sufficient food for many hungry pretas.

He will rapidly remove by the power of his merit the pains and poisons of many kinds from which beings in hell suffer. Contemplate on other immeasurable aspects and raise the vast compassion. Think over all with three kinds of sentences of marvellous benediction and recite mantras in the mind. Pervade all over the sphere of sentient beings with my power of merit, the power of marvellous benediction of the Tathāgata and the power of the dharmadhātu. All the meanings that are aspired for will be accomplished if all of them are reasonable, everything that is aspired to will be fulfilled.

Then Bhagavān preached the vidyā of the depository of the power equal to space: *namaḥ sarva-tathāgatebhyo viśva-mukhebhyaḥ sarvathā khaṁ udgate sphara hemaṁ gaganakaṁ svāhā.* **141**



If the mantra is recited three times, good hopes will be accomplished in accordance with his birth. The yogin will enter the following places to recite on the night of the full moon. Make a maṇḍala on a mountain, or in the enclosing fence of cows, or in a lonely forest or on an island in a river or on a cross-road or under a tree or in a room of Mātalī devī. The maṇḍala is of the colour of a vajra and is pure as a vajra. The evil-makers there are subdued and perplexed. The maṇḍala is square and has one gate and

a passage. Vajras are connected accordingly in the way of vajra-bandha. Each gateway has two door-keepers (dvārapālas). They are Durdharṣa and Abhimukha. Holding up hands, they raise the fingers. They have red eyes and angry aspect. Draw attentively a one-pronged spear (śūla) emitting flames in the corner. Paint a karma-vajra (crossed vajra) in the center which is erect in proper direction. On it is a big lotus with eight petals and a stamen and pistil. Make a jñāna-mudrā of Vajrapāṇi (five-pronged vajra). After saluting all the Buddhas and reciting many vows, protect the place and purify many drugs. If he recites in the night, he will be pure and will have no hindrance. That drug will change and will emit circular light and will be bright in the midnight or at sunrise. If the mantrayānist takes the drug, he will wander in space. He will have longevity and great prestige. He will be free in life and death. He will go on the summit of the world and will manifest various forms. The meritorious and auspicious man will offer to one Buddha after another. Many things are produced by the mantra. Such is called accomplishment (siddhi) non-discrimination(siddhi in non-form) will be accomplished by the discriminated drugs.

Oh master of mysteries, the Tathāgatas, samyak-sambuddhas who are present in all the worlds are well-versed in the upāya(expedient)-pāramitā. They know that all the discriminations are vacant in their original quality. Because of the power of the upāya-pāramitā, they manifest phenomenal elements in the non-phenomenal elements. They pervade the dharmadhātu by manifesting for the sake of sentient beings adapting one by one. The Tathāgatas let them see the dharma and let them dwell in pleasance, and let them arouse joy or obtain long life. The sentient beings are pleased in the sphere of the five desires and enjoy themselves. They revere the Buddha Bhagavān. All people in the world cannot believe that they can realize such a position. The Tathāgata looks at this meaning, he preaches the rules of the rites for performing the practice of mantra by the Bodhisattvas. What for ? Although the Bodhisattva aspired to it for immeasurable kalpas performing austerity, he could not obtain it, but the Bodhisattvas who perform the deed of Mantrayāna can acquire it in this life. Again oh master of mysteries, Bodhisattvas who perform the deed of Bodhisattva in Mantrayāna will hold the three forms (lakṣa) with a banner, a sword, a canopy, shoes, a cintāmaṇi, añjana (ointment), rocana (yellow pigment) etc. and will be fulfilled and they will get the accomplishment. Oh master of mysteries, if a good man and a good woman has an expedient, and if they wish and carry it out, they will be free in mind and will obtain accomplishment.

Oh master of mysteries, those who want to know cause and effect, oh master of

mysteries do not know the mantra and the form of mantras just as a foolish man. What is the reason ? "The cause is not a factor, so it is said to be originally not produced. Even this cause is vacant, how has it an effect ? It should be known that the result of the mantra is far from the cause-deed. When the formless samādhi is realized in oneself, a mantra-yogin will be able to produce siddhi in his mind".

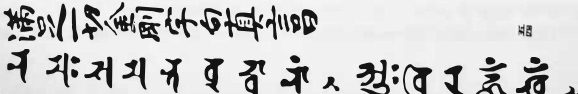
Then Vajrapāṇi told the Buddha: "Oh Bhagavan, will you please preach me this word of Enlightenment and the word of siddhi? Good men and good women who see this dharma will rejoice and get pleasant and easy life, and will not injure the dharmadhātu. What is the reason? Oh Bhagavan the dharmadhātu is the samyak-sambodhi of all Tathāgatas. It is called the marvellous domain. Therefore, oh Bhagavan, many Bodhisattvas who perform the deed of the Bodhisattva in Mantrayāna will be versed in the indivisible and indestructible dharmadhātu. Having been told so, Bhagavān said to Vajradhara, the master of mysteries: "Well, well, oh master of mysteries. Again, well, you ask the Tathāgata such a meaning. You should listen to me clearly and think over it well. I will now preach to you." The master of mysteries said: "Oh Bhagavan, I would like to listen to you." The Buddha told the master of mysteries: "Perform the rite of accomplishment with the letter A. Whether you are in a vihāra of brethren or in a mountain-cave, or in a clean room, put the letter A on every member of the body, and keep three lakṣas (the first, second, third months; another meaning of three lakṣa is three forms i.e. the central divinity, the bīja letter and the mudrā. These three domains are three lakṣas, the latter meaning is preferable). Perform the rite of siddhi (to the Triratna: the Buddha, Dharma, and Saṅgha) with all possessions on the 15th night of the white month. When the rite is performed, Samantabhadra, Mañjuśrī, Vajradhara and other Āryadevas will appear and touch the head of the yogin and will say: "Well, oh yogin, you should bow down and salute, and offer argha water. Then at once you will get the samādhi of non-forsaking the bodhicitta. In this way the body and mind will have no hindrance. If you meditate and recite the mantras, you will get the purity. Then the body and mind will be purified. Meditate on the letter *A* on the ears and recite the mantra, then the ear will be purified. Meditate on the letter *A* in accordance with respiration three times every day. If the yogin holds the letter *A* well he can live for aeons. If he wants to be adored by a king and others, he should make the one who will be delivered by the letter *ha*. Let him have a lotus and hold a śaṅkha (conch-shell). See each other meditating on the letter A in the mind. Then joy will be aroused.

Then Bhagavān Vairocana Buddha observed all the multitude and told

Vajradhara, the master of mysteries: "O Vajrapāṇi, manifold and spontaneous deeds are produced from the mind of the Buddha (the letter *A* originally not produced) and various phases of phantasmagoria are manifested according to the facts of species (of the nirmāṇakāya). The four elements (earth, water, fire, wind) are taken and they are stabilized in the king of mind (the formless dharmakāya of the letter *A)* and the mind is equal to space. It accomplishes a vast result in the world that is visible and a result in the super-world that is invisible. It produces the position of all the śrāvakas, the pratyeka-buddhas, Bodhisattvas, and lets many Bodhisattvas who perform the practice of Mantrayāna satisfy all aspirations completely, and lets them have various deeds and gives advantage to immeasurable sentient beings."

"You should listen to me clearly and think of it. I will now preach. Oh master of mysteries, how does the Buddha play to produce all the vast result of production and destruction and how does the yogin realize everthing?"

Then Bhagavān preached gāthās as follows: "The yogin of the mantra should first meditate on the reality of his mind in due order. He will stay as before according to the dharma and think of the Tathāgata properly. Make himself of the letter *A* dotted with anusvāra. It is decent and is pervaded by a golden colour. Imagine to make a rectangle with series of three-pronged vajras outside the letter *A* in the four corners. Contemplate to change the letter *A* into the Buddha (Vairocana) venerated by all. He is equal to the samyak-sambuddhas who preach the true phase of themselves. If the yogin practises without suspicion, he will produce the true phase. He will benefit all sentient beings in the world. The yogins of Mantrayāna can have many marvels and dwell in many words of illusion. Then all the sufferings due to ignorance in the past without commencement will be removed because of saṁhitā on the part of the yogin. If he meditates on the anuttara bodhicitta in his mind, he will always be immaculate in the pure and impure result according to the reason that as a pure lotus flower that comes out of the mud, because he has the deed of Mantrayāna. How much more so for one who has become the sacred one among men ? Then Bhagavān Vairocana Buddha dwelt in a samādhi that is called conquest of the four Māras, playing with a vajra. He preached the following formula like a vajra that conquers the four Māras, delivers from the six modes of existence (gati) and accomplishes sarvajñāna: *namaḥ samanta-buddhānāṁ āḥ vi ra hūṁ khaṁ.* **142**



Then Vajrapāṇi, master of mysteries, and other Vajradharas, Samantabhadra and other Bodhisattvas, and all the multitude obtained unprecedented open eyes, bowed down before all the Omniscient Ones and spoke the following gāthās: "This mantra is the depository of wisdom of all the Buddhas and Bodhisattvas, the saviours of the world. By means of this mantra, all the Buddhas, Bodhisattvas, the saviours of the world and pratyekabuddhas and śrāvakas who destroy affliction, will give rise to various miracles by pervading the ground of conducts, they will get the utmost wisdom and the utmost Enlightenment. Will you please, therefore, preach vastly these expedients and how to meditate on the disposition of letters and how to arrange the five letters on the five members of the body ? Those who aspire the utmost deed of Mantrayāna in Mahāyāna, those who dwell safely by looking at the dharma will rejoice." After preaching this gāthā, Bhagavān Mahāvairocana said: "Listen to me clearly, concentrate yourself in the mind. " [here is a hiatus.] Then the Buddha gave miraculous benediction with the vajra on his lower body in order to preach this doctrine. He manifests the seat of Bodhi. The supreme letter A is Mahendracakra (the most solid like a diamond). It should be known that both inside and outside are vajra-maṇḍala. He meditates on everything in the maṇḍala, so it is called yoga-āsana. The letter *Ā* gives the highest life. By thinking of this letter the yogin can summon everything. He can receive everything. Always putting an anusvāra dot on it, the letter *Aṁ* can grant many effects. If the yogin makes the vajra-mudrā of wisdom (mudrā of inner five-pronged vajra) on one occasion, and recites the letter *Aṁ* three times a day, he can break the town of ignorance. He can obtain the wisdom that is immobile and solid which neither deva (god) nor asura (demon) can break. He can willingly achieve the increase of advantage. The yogin will always make the body of golden light in the bhūmicakra-maṇḍala. The Buddha has hair-tuft on the head. He is enlightened in the samādhi that is called the Mahāvajrapada (the place of the bodhicitta of the letter *A*). The yogin will achieve many sorts of siddhi by meditating on a vajra, a padma, a sword, a haṁsa (goose), gold, earth, a cintāmaṇi that are equal to Mahendra (Vajrāsana). Then he can make many kinds of siddhi.

I will now preach the rite of preserving merit (the letter *Aḥ*). Listen to everything with a concentrated mind. The yogin will meditate in samāhita of Mt. Meru with eight peaks, a lotus on the mountain, three-pronged vajra, the jñāna-mudrā, stands on it and the

letter *A* is on it. The yogin will think of the letter *A* that is encircled by flames. The yogin will be settled above it immobile. He will recite the letter *Aḥ* that is given miraculous benediction a hundred and eight times, and drink it. Then the disease due to karmas accumulated in the past will be cured entirely.

Again oh son of the Buddha, you should listen to the first letter *va*. The letter *va* is of the colour of snow, milk and śaṅkha. It will give rise to a white lotus terrace out of the navel. It (the sacred letter) will stay in profound dhyāna just as moonlight on an autumn evening. Many Buddhas told such maṇḍala is rare (unprecedented). If the yogin thinks over something purely white, the maṇḍala is encircled by a ninefold moon, and stays in the mist devoid of any heat. The letter *va* like pure milk and garland of white pearls, like a crystal and moon-light will pour universally and will pervade everywhere. When the yogin thinks over them, he will get rid of many obstacles and poisons. Accomplish the following things in samāhita in such a maṇḍala: milk, cream, raw curd, ripe curd, sphaṭika (crystal), series of pearls, lotus root and water will grant the siddhi gradually. He will get immeasurable life and will manifest particular person, will get rid of all the evils. Both gods and men will revere him. He will be learned and will get dhāraṇī. He will have good and immaculate wisdom. He will thereby accomplish and soon realize the result of siddhi.

This maṇḍala is called an auspicious maṇḍala of the one who ceases disaster. The first phase of the preservation is expressed by the letter *raṁ*. The letter *ra* is most excellent and true. The Buddha said that it is the utmost of many fires. All the sins and crimes, even the five capital sins will be recompensed without distinction of status. The yogin performs the saṁhitā well and removes sin. The triangle in which he lives is pleasant and universally red. It is tranquil and is encircled by a flaming garland. Imagine a triangle in the heart, meditate on an anusvāra dot on the letter *ra* corresponding to it (*ra* is changed into Acala). The wise man will accomplish many things by performing yoga. Sūrya and other grahas make all the fires. They subdue uncontrollable persons and enemies perish his members. Such deeds should be done in the circle of fire of wisdom.

The letter *ha* which is the most true is produced from wind (vāyu) maṇḍala. The cause of the deed and its effect increases many bījas. When it is with an anusvāra dot, it destroys everything. I will now explain his figure. He is very dark and august. He shows a violent and angry aspect with flaming hair all around, stays in the status in the maṇḍala. The wise man will meditate between his eyebrows on a dark-blue half-moon.

He ponders that the wind moves banners. Think of the most excellent letter *ha* in it. Staying in the maṇḍala he can accomplish many miracles, makes all the profit, reveals himself to many sentient beings. The yogin can obtain the divine miracle without forsaking himself, striding in the great vacancy and accomplishes the secrecy of the person. Having pure divine ear and eye, he can open the profound secrecy, dwelling in this maṇḍala of the heart and accomplish many activities.

When the Bodhisattva of great renown was seated in the bodhimaṇḍala for the first time, and conquered the army of Māra, the causes of the fact could not be obtained. The cause has no quality and the effect does not exist. In this way the deed is not born because those three have no qualities. One can get the wisdom of vacancy. Will you please preach the form, oh great reverend Omniscient. "The letter *kha* and anusvāra dot (i.e. khaṁ) are noble and are vacant like space. Because he has a mudrā of the wisdom-sword, his conduct will be rapidly accomplished. Dharma-cakra, pāśa (cord), khaḍga (sword), nārāca and mudgara will accomplish the word before long.

Then Bhagavān Vairocana observed the great multitude and told Vajradhara, the master of mysteries, and spoke the following gāthā: "If the Bodhisattvas who exercise in Mantrayāna make the letter A out of themselves, make the inside and the outside the same for the sake of all meanings, identify pebbles and stones with golden treasures, and discard many sins and greed and anger, they will become pure and equal to many Buddhas, munis. They effect many kinds of advantages and are far from all the evils. Again, when the mantra-yogin performs the yoga by the letter *ba*, he understands the deed and the rite. Because he gives advantage to sentient beings, he is a saviour of the inner person. The water of the mind is full in this way in everything, and is purely white just as snow or milk. The decisive intention will be produced. The water of the mind will pour from many hair-pores all over the body, and flow extremely clean. From this it overflows inside and will pervade the earth. He looks at sentient beings who suffer in the world with this water of compassion. One who drinks it or one who touches it will accomplish the bodhi certainly. If a mantra-yogin meditates in saṁhitā, many letters *ra* will produce flames in circles and shine quietly and universally. The light of the yogin turns outward and pervades everywhere. The yogin gives advantage to the world and complies with the wishes of the world and works a miracle. Think of the letter *ra* on the body and the letter *ba* on the navel. Then fire and rain will issue simultaneously. The affliction of extreme coldness in hell will be removed by the letter *ra*, and the letter *ba* will remove the heat because he performs the mantra-dharma. If the letter *ra* is on the

lower body and the letter *ha* becomes a symbol, any action will soon be accomplished and will rescue sentient beings who have committed a grave crime. Dwell in the vajra-mahendra (combined letters *a* and *ba*) and make the deed of nāga, then he will subdue everything. The mantra-yogin should not doubt it. The wind pervades everywhere and opens the obstacles and demolishes everything. Make the inner and outer deeds of many kinds in the semi-circular maṇḍala of the wind according to rule. If he meditates on the letter *ha* in a circle, he can purify the mind. If he recites the letter walking and meditates on it rising in the sky, he will get a miracle. If he is seated at ease and meditates on the letter *a* on the ears, and he repeats the recitation in this way for one month, he will get the ears purified.

Oh master of mysteries, these are the letters that produce the siddhi out of the mind. Oh master of mysteries, you can observe that many deeds that have no forms can be produced by thinking a little bit. The seeds of such good deeds will be produced by reciting a little. Again oh master of mysteries, the Tathāgata produces everything. The Bodhisattvas who practise Mantrayāna are identical with the images. They agree everywhere, they abide by the mind of all sentient beings. They stay in front of them and let them rejoice. Because the Tathāgata has no discrimination and is far from many domains, he speaks the following gāthā: "Though the Tathāgata transcends time and space, action and dharma as well as non-dharma, he can give the formula of siddhi, and the deed of mantra will be produced. Therefore the omniscience and the ultimate result of the Tathāgata-siddhi are the most excellent word. That should be accomplished."

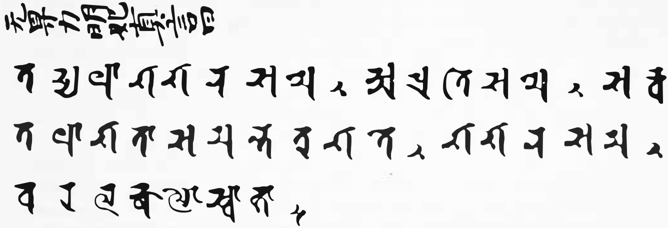
CHAPTER 7
THE ACCOMPLISHMENT OF SIDDHI

The auspicious Vajradhara has miraculous open eyes. His hand rotates vajra-mudrā that disperses like the light of fire. The light illumines pervading all the Buddha-lands. He exclaims in a superb voice the muni who is free as the dharma (Vairocana): "Please preach the deed of the mantra that cannot be obtained. Oh Buddhas, from where will the mantra come and whither will it go away ? Please preach the formula that is the highest. You are the destination of all the dharmas just as the sea in which many streams pour." When he was told thus, Bhagavān spoke to Vajradhara, the master of mysteries: "O Mahāsattva, the region of mind (hṛdaya, the heart) is called the maṇḍala. If one knows that the region of mind is the basis of the mantra (the pure bodhicitta), one will attain the effect. Many existences are discriminated. All of them are produced out of the mind. The discrimination of white, yellow and red arises from the mind. When one obtains the decisive mind (citta), one gets ecstasy (the immaculate ninth mind). This is the rejoicing in the heart. When a mantra-yogin dwells in this position he can give a big effect. Meditate thereon a lotus with eight open petals and stamens and pistils. The yogin meditates on the letter *A* on the central terrace of the flower. It is marvellous with the series of beautiful flames. The brilliance pervades all over an illuminates sentient beings just as thousand lightnings gathered, manifesting a marvellous figure of the Buddha. The letter A is deep in a round mirror and appears here and there just as the moon reflected on pure water appears universally in front of sentient beings. When the yogin knows the nature of mind in this way, he can dwell in the practice of mantra. Next the mantra-yogin thinks of the letter A surmounted by a dot (*Aṁ*) in the apex of the head where bones meet. It is splendid and immaculate like a crystal, the moon and lightning. This is the tranquil dharmakāya on which everything depends. The siddhi of many mantras manifests the figure of marvellous vow and the yogin will get celestial bliss and deliverance and can look at the words of the Tathāgata. Put on the eyes the letter *ra* that are brilliant as light. They illumine like a bright lamp. Drop the neck a little low, put the tongue near the upper jaw, and observe the region of the heart, then he will see the mind in samāhita (concentration of the mind). The mind is immaculate and very pure and is always present like a round mirror. Such is the real citta that was preached by ancient Buddhas. When he knows the bright way of the mind, many forms emit light.

The mantra-yogin will see the Enlightened One among men. If the mantra-yogin sees it, he will realize the siddhi that is constant. Then meditate turning the letter *ra* surmounted by a dot (*raṁ*). Put it on the position of the eyes. If he looks at the abode of universal vacancy, he will get the abode of immortality. If he wants to get vast wisdom, or to have five miraculous powers or the person of a boy of longevity and to accomplish the vidyādhara, he will not obtain them unless he is obedient to them. It is the most excellent wisdom that causes the wisdom of mantra to arise. It is the depository of all the Buddhas and Bodhisattvas, the saviours of the world. Therefore many Samyaksambuddhas, Bodhisattvas, the saviours of the world and many śrāvakas will wander in other domains. They proclaim in this way in all the Buddha-kṣetras. So they get the highest wisdom, the utmost wisdom of the Buddhas.

CHAPTER 8
THE PRACTICE OF MAṆḌALAS BY TURNING THE WHEEL OF LETTERS

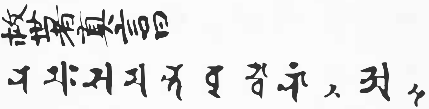
Then Bhagavān Vairocana observes all the assembly with the eyes that are trained to have great compassion. He dwells in the amṛta-samādhi in regarding the world of sentient beings. Then the Buddha again preached, by this samādhi, the vidyā that has the power of non-hindrance in all the three worlds: *tadyathā gaganasame apratisame sarva-tathāgata-samant-ānugate gaganasama-vara-lakṣaṇe svāhā.* **143**



"O good man, this vidyā and the person of the Tathāgata are the non-dual (the same) domain. So I will preach the gāthā: By dint of the Buddha's benediction, Bodhisattva Mahāyaśa (great fame) has no hindrance in the dharma but removes many sufferings. Then Bhagavān Vairocana thought of the original non-birth (ādi-anutpāda) of the Buddhas, worked benediction on himself and Vajradhara and told Vajrapāṇi and other leading Vajradharas: "Oh good men, listen to me clearly, many Bodhisattvas who perform Mantrayāna in the chapter of carrying on the deeds of maṇḍala by turning the letters (akṣara) can do the Buddhas' deed and manifest their persons everywhere".

Then Vajradhara descended turning from the vajra-padmāsana and saluted and admired Bhagavān as follows: I adore the bodhicitta. I adore one who gives birth to Bodhi. I salute the ten pāramitās of the ten bhūmis. I salute one who made before. I adore one who has realized the vacancy (śūnyatā). The master of mysteries admired the Buddha and said to the Buddha: "I pray you, oh king of the dharma, have pity and protect

us. Please preach the wheel of the letter A in order to bestow advantage on sentient beings and to let mantra-yogin fulfill his purpose who will practise the mantra." When Bhagavān Vairocana was addressed in this way, he told Vajrapāṇi, the master of mysteries: "I am the origin of all. I am called the dependence of the world. My sermon is without equal. It is originally tranquil and is without superior." Then the Buddha preached the gāthā and gave miraculous benediction like this: When Vajradhara and Bodhisattvas looked at the bodhi-maṇḍala of the excellent vow, they noticed that Bhagavān has matured the act with the utmost deed in the form of yoga without vanity just as space. At once this letter *A* appeared out of the parts of the person of Bhagavān. The letter *A* enables all the śrāvakas and pratyekabuddhas in all the worlds and supra-world to accomplish siddhi in their dhyāna and thought. The letter *A* is equal to the highest life, to the bīja (seed), to the refuge and to the saviour of the world: *namaḥ samanta-buddhānāṁ A*. **144**

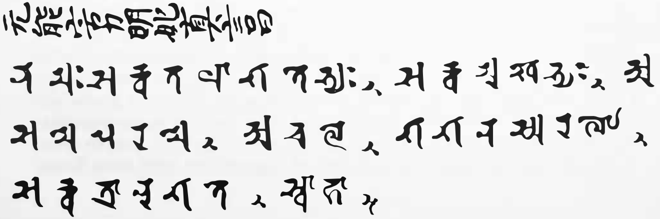


Oh good man, this letter *A* gets miraculous benediction of all the Tathāgatas. Many Bodhisattvas who perform the deed of Bodhisattva in Mantrayāna can carry on Buddha's action and manifest the form vastly and turn all the dharmas in the way of the letter *A*. Therefore oh master of mysteries, if Bodhisattvas who practise the way of the Bodhisattva in Mantrayāna wish to see the Buddha, to adore the Buddha, to realize the beginning of the bodhi-citta, to meet many Bodhisattvas, to give advantage to sentient beings, to attain siddhi, to look for the Omniscient One, the Bodhisattvas should endeavour with the mind of all the Buddhas".

Then Bhagavān Vairocana again preached the miraculous dharma of samādhi in Mantrayāna that disposes the position of the sacred divinities in the king of maṇḍala that is produced decidedly from the depository of mahākaruṇā (great compassion). The ācārya should meditate on the sarvajñāna of the letter *A* and hold a cord and salute all the Buddhas. Stretch it from the east and turn it to the south, west and north. Giving the miraculous benediction unto himself Vajradhara, changed himself into Vajrasattva by means of his mudrā or the letter *va*. Put the letter *va* in the mind to make a maṇḍala. In this way the second maṇḍala (which has the letter *A*) is given miraculous benediction

with original tranquility. It has the forms of utmost yoga, of Tathāgata and of vacancy. Next leave (as they are) the way of the deed and the sacred divinity in the second enclosure, and go away from the third enclosure and dwell in the position of the Tathāgata. Stretch the cord (sūtra) from the east and go round and rotate. Perform many deeds by this expedient in the other two maṇḍalas. Give benediction on himself by Vairocana Buddha, and meditate on the dharmadhātu at large and paint with five colours. The mantra-yogin respects pure white in the first place. The Buddha spoke the following gāthā: When sentient beings will be purified with this pure dharmadhātu, the yogin will get rid of all wrongs just as the Tathāgata. Contemplating this way, think of the letter *ra*. It is tranquil and is encircled by a series of flames. It is of the colour of the pure moon and of a conch-shell. Secondly paint the red colour. The yogin will remember and think of the letter that is bright with a big anusvāra dot. It is brilliant like the morning sun. It is so splendid that nothing can destroy it. Thirdly the mantra-yogin should dispose yellow colour. Set the mind on the letter *ka* and follow the teaching. The figure is like the true one. It is meditation that injures many evils, and light pervades everywhere. It is golden like the Muni. Next dispose the blue colour. Contemplate on the letter *ma* in order to transcend birth and death. It is bodhyāsana, very tranquil. The colour of the person is like a rainbow, removing all fears. Lastly dispose the black colour. It is very dark. Contemplate on the letter *hā*. The encircling light is just like the strong flames of the apocalypse at the end of aeons (kalpa). He is crowned with a diadem, raises a mudrā, gives fear to all evils and conquers the army of Māra.

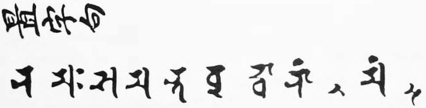
The rising up from the samādhi, Bhagavān Vairocana dwells in the samādhi of immeasurable victory. The Buddha displays in the course of his dhyāna the vidyārājñī called "invincible by any hindrance in all the spheres". She is born out of the domain of all the Tathāgatas. The vidyā is: *namaḥ sarva-tathāgatebhyaḥ sarva-mukhebhyaḥ asame parame acale gagana-smaraṇe sarvatr-ānugate svāhā.* **145**



Having saluted the Bhagavān and Prajñāpāramitā in order to arrange the colour, the yogin should recite this vidyārājñi eight times. Stand up from the seat, circumambulate the maṇḍala and meditate in the mind on many disciples with the power of great mercy and great compassion. The ācārya will give miraculous benediction on himself with Karma-Vajrasattva and with the letter *va* and varada-vajra (he is identified with vajra and the letter *va*, so he is Vairocana himself). He will draw the Mahākaruṇodbhava-mahāmaṇḍala. He is peaceful and makes Bhagavān Vairocana in his mind. The Buddha is seated on a white lotus, surmounted with a tuft of hair and wears drawers of thin silk and puts on crêpe. His figure is golden and is encircled by flames. He has the mudrā of Buddhoṣṇīṣa or the bīja-letter. It is the letter *A*. The letter *A* or *aṁ* are used for all the Buddhas in the east. *Gha* is written for all the Buddha-mātṛkā Gagana-locana in the direction of Īśāna (north-east). Paint a cintāmaṇi or write the letter *ka* for all the Bodhisattvas in the direction of Agni (south-east). Paint the mudrā of lotus or the followers of the Bodhisattva who will be the Buddha in the next birth or write the letter *sa* for Avalokiteśvara in the direction of Yakṣa (north). Surpassing the position in the third division, put the mudrā of vajrajñāna, Vajrapāṇi, the master of mysteries and his followers in the direction of Yama (south), or place the letter *va*. Again paint the mudrā of all the Vajradharas, forsaking the position in the third division, or place the letter *hūṁ*. Draw sacred Acala beneath Mahāvairocana Tathāgata in the direction of Nirṛti (south-west corner). He is seated on a stone. He holds a rope and a jñāna-sword. He has flame-hair around the head. Place his mudrā or write the letter *haṁ* against one who gives hindrance. Draw sacred Trailokyavijaya in the direction of Vāyu(north-west corner). He destroys one who gives big hindrance. He has flames on him and has a very ferocious aspect just like Yama. His figure is black and extremely terrible. He rotates a vajra in his hand. Make his mudrā or his letter *ha*. Next draw four great guardians in the four directions. The one in the direction of Śakra-Indra (east) is called Abhayapāla (Fearless Guardian). He is golden and is in a white robe. He has a slightly angry aspect. He has a daṇḍa in his hand. Make his mudrā or place the letter *va*. The one in the direction of Yakṣa (north) is called Fear-Removing Guardian. He is white and wears a white robe. He holds a khaḍga (sword) and has flames, destroys many kinds of fear. Paint his mudrā or place his letter *va*. The one in the direction of Nāga (west) is called Never-Surren-

dering Guardian. He is red like the flower of aśoka. He wears a scarlet robe. His face smiles. He is in flames. He looks at the multitude. Place his mudrā or the letter *saḥ*. The one in the direction of Yama (south) is called Guardian Invincible as a Diamond. He is black and wears a black robe. He has wrinkles like ripples between the eyebrows. He wears a hair-crown on the head. He has bright light that shines in the world of sentient beings. He has a daṇḍa and breaks great hindrances. Make his mudrā or place his letter *kṣa*. All his followers should be seated on white lotuses.

The mantra-yogin disposes the divinities in this way. He goes out and should draw Śākyamuni king in the second enclosure (the third enclosure according to the commentary). He wears a kāṣāya. He has 32 features of the great leader. He preaches the best doctrine just in order to bestow fearlessness on all sentient beings. Make the mudrā of kāṣāya and pātra or the letter *bhaḥ*. Next the yogin will give a miraculous benediction on himself with dharmadhātutva, and will make bodhicitta. He will leave the position of the third enclosure (in truth the second enclosure) and salute three times, and meditate on Bhagavān Vairocana in the same colour as before. Draw a figure of Varada-Vajrakumāra in the direction of Śakra (east) in the third enclosure (in truth the second enclosure). He has a blue lotus (utpala) surmounted with a jñāna-vajra in the left hand, is embellished with many necklaces. He wears a dhoti (drawers) in good silk cloth and an upper coat in very delicate cloth. The person is of yellow colour. He has five tufts on the head. Place a mystic mudrā or a letter. His mantra is: *namaḥ samanta-buddhānāṁ maṁ.* **146**



On the right side is Jālinīprabha. All the members of his body are complete. He has a crown in the left hand of samādhi and an aṅkuśa in the right hand of jñāna. Place his mudrā or his letter *jaṁ*. Place Sarva-nīvaraṇa-viṣkambhin Bodhisattva in the direction of Yama (south). He is golden and has hair tuft. He has a cintāmaṇi. Draw his mudrā or place the letter *āḥ*. Draw Kṣitigarbha Bodhisattva in the direction of Yakṣa (north). His colour is like the flower of priyaṅgu (mustard, reddish brown). He has a lotus in his hand and is embellished with many necklaces. Place his mudrā or his letter

i. Ākāśagarbha in the direction of Nāga (west) is white and wears a white robe. He has flames and is embellished with many necklaces. He has a khaḍga (sword) in hand. Place his mudrā or his letter *i*.

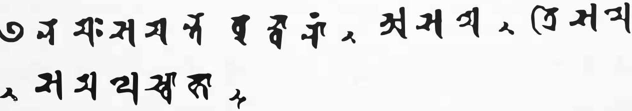
The mantra-yogin is seated at ease and dwells stably in the dharmadhātu thinking "I am dharmadhātutva". Dwell in the bodhicitta. Make vajra-jñāna-mudrā facing the direction of Śakra (east), and make the matter of vajra. Perform the pūjā (worship) elaborately. Make the mudrā of the samaya of the Buddhas, the saviours and think of all the directions and recite the mantra three times. Summon the disciples according to the rules and purify facing the altar. Confer on them three refuges and let them dwell in the excellent bodhicitta.

Make the mudrā of the dharmadhātutva and then make the mudrā of the dharmacakra for many disciples and assimilate them with their persons. Cover their faces with cloth and give rise to compassion. Make the amogha-mudrā (the mudra of samanta-pūjā), tell them anuttara-samyak-śīla by murmuring in order to let them attain bodhi. Next let them make the mudrā of samyak-samādhi and confer on each of them an open padma to let them have the bodhicitta. Teach them according to where they go. Teach them everything by making such a vow. Virtuous Vajradhara appealed to the Bhagavān saying : "I pray you, oh the Superior among men, please preach the matter of abhiṣeka". Then Bhagavān dwelling stably in the dharmadhātu, told Vajrapāṇi: "Listen to me clearly, I will preach how to hold the dharma-śāsana most freely". The teacher (guru) gives miraculous benediction on himself with the quality of the Tathāgata or with mystic mudrā. Then he will call his disciples and let them dwell in the great padmarāja (lotus-king) of the dharmadhātu. Make the mudrā of aṅgodbhava (the mudrā of Vajrasattva) with the precious pot (kalaśa) that was given mystic benediction of the four great Bodhisattvas (Samantabhadra, Mañjuśrī, Avalokiteśvara, and Maitreya), and sprinkle water on top of the head. Confer the letter *aṁ* of the great vacancy in the tuft, imagine to put the unborn letter in the mind and put the immaculate letter on the chest or the letter *A*. The hair tuft has golden light. He dwells on the white lotus, equal to the Buddha.

SCROLL FOUR
CHAPTER 9
THE MYSTIC MUDRĀS

Then Bhagavān Vairocana observed the multitude and told Vajradhara, master of mysteries: "Oh master of mysteries, there are symbols that are the same as the tools of embellishment of the Tathāgata and are the same as the way of dharmadhātu. Because the Bodhisattva adorns himself with symbols, and he has the symbol of the banner of this mahābodhi, and though he behaves in the course of birth and death, in the peregrination in many worlds, Devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, men and non-men keep themselves aloof from the Bodhisattva because of respect, and accept and perform the teaching by the Bodhisattva. Now listen to me clearly, think of it very well. I will now preach." When the Buddha said so, Vajrapāṇi spoke to the Buddha: "Oh Bhagavan, it is now just the time, oh Bhagavan it is just the time. Then Bhagavān dwelt in the samādhi that secures one from harm. Because the Tathāgata dwells in this dhyāna, all the Tathāgatas enter the samaya and speak the vidyārājñī of asama-samaya-bala that has the power to secure non-obstruction throughout everything: *namaḥ samanta-buddhānāṁ/ asame trisame samaye svāhā.* **147**

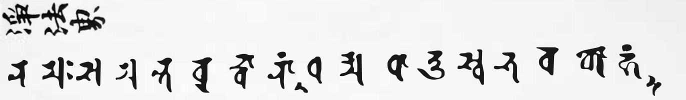
無等力三昧



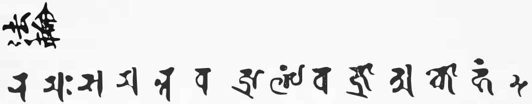
"Oh master of mysteries, such vidyārājñī manifests the bhūmi of all the Tathāgatas. If one does not surpass the domain of the three dharma-mārga, he can complete bhūmi-pāramitā. The form of the mudrā is made by making saṁpuṭa with the two hands (the jñāna and the dhyāna) and the thumbs of the two hands standing parallel. A verse says: "this is the mahāmudrā that saves the world by all the Buddhas, the samaya of the sambodhi. They dwell in this mudrā."

Again make a muṣṭi (fist) with two hands. Put the thumbs inside the fist and

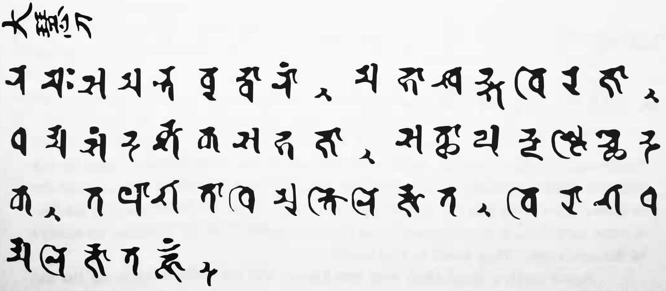
stretch the indexes. It is the mudrā of śuddha-dharmadhātu. The mantra is: *namaḥ samanta-buddhānāṁ/ dharmadhātu-svabhāvako 'haṁ.* **148**



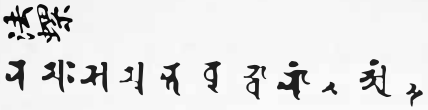
Again turn the five fingers of both hands and crook them. The heads of the two thumbs face each other. A gāthā says: "This is called vara-śrī-dharmacakra mudrā. All the saviours, dependence of the world turn the wheels. The mantra is: *namaḥ samanta-buddhānāṁ/vajrātmako 'haṁ.* **149**



Again extend the two hands and make nama-añjali. Twist the two indexes and put the two thumbs on them. The form is like a khaḍga (sword). A verse says: "this mudrā of the jñāna-khaḍga (wisdom-sword) is preached by all the Buddhas. It cuts many darśanas. It is the darśana of the person (satkāyadṛṣṭi) that is innate (sahaja)." The mantra is: *namaḥ samanta-buddhānāṁ/ mahā-khaḍga viraja-dharma-saṁdarśaka sahaja-satkāya-dṛṣṭi-cchedaka tathāgat-ādhimukti-nirjāta virāga-dharma-nirjāta hūṁ.* **150**



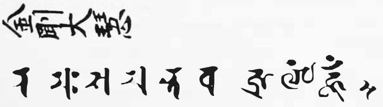
Make the samputa-añjali with the two hands. Bend the two indexes and press them with the two thumbs. The form is like a śaṅkha (conch shell). The verse says: "This is named vara-śrīdharma-śaṅkha-mudrā. Many Buddhas, teachers of the world, Bodhisattvas, saviours of the world preach the immaculate dharma and enter the tranquil nirvāṇa. The mantra is : *namaḥ samanta-buddhānāṁ/ aṁ.* **151**



Again join the two hands, stretch them and open them. They are like a kantha. Two little fingers and two thumbs touch and let the two middle fingers and two indexes be harmonious. A verse says: "The lotus of the auspicious vow is the indestructible āsana (seat) of the Buddhas and saviours. The enlightened one is called the Buddha. The bodhi and all the sons of the Buddha are born from this. A mantra says: *namaḥ samanta-buddhānāṁ āḥ.* **152**

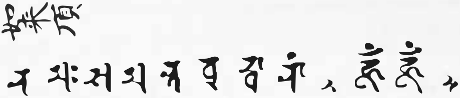


Again make a muṣṭi with two hands facing the five fingers outward. Erect the middle fingers and extend the two indexes and make them in the form of a crook. Let them be beside the middle finger and hold them. Raise the thumb and the little finger and cross them like a vajra. A verse says: "The mudrā of vajra-mahājñāna destroys the town of ignorance and awakes the sleepers. Even the divinities cannot break it." The mantra is: *namaḥ samanta-vajrāṇāṁ hūṁ.* **153**

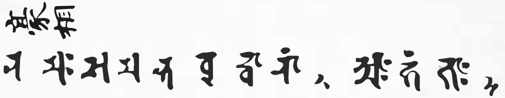


Face the five fingers inward to make a muṣṭi (fist) with two hands. Erect the

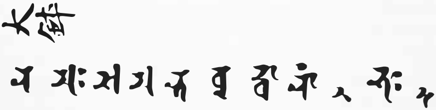
middle fingers. Put the indexes beside them. Bend the two thumbs side by side. A verse says: "This is a mahāmudrā called Tathāgatoṣṇīṣa. If only they are combined, they are equal to the Bhagavān." The mantra is: *namaḥ samanta-buddhānāṁ/ hūṁ hūṁ.* **154**



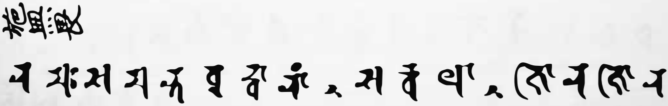
Again make a fist with the right hand and put it in between the eyebrows. A verse says: "This is called uṣṇīṣapiṭaka. This is the mudrā fulfilling the vow by the Buddha. If only this is made, it is equal to the best of men." The mantra is : *namaḥ samanta-buddhānāṁ/ aḥ haṁ jaḥ.* **155**



It corresponds to be seated in the āsana of yoga and to hold a bowl. Place both hands near the navel. This is called the mudrā of the great bowl (pātra) of Śākyamuni. The mantra is: *namaḥ samanta-buddhānāṁ/ bhaḥ.* **156**

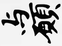


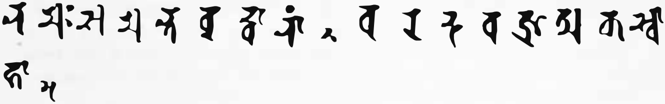
Again erect the right hand upward and make it in the form of Abhayaṁdada. A verse says: "It gives fearlessness to all sentient beings. One who makes this mahāmudrā is called Abhayaṁdada." The mantra is : *namaḥ samanta-buddhānāṁ/ sarvathā jina-jina bhayanāśana svāhā.* **157**





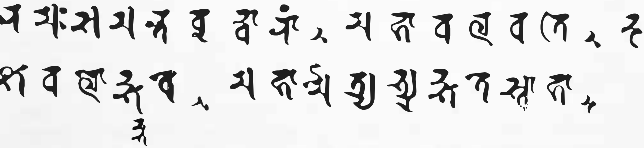
Again drop the right hand to make it in the form of varada. A verse says: "Such a mudrā of varada is preached by the dependence of the world. It only this mudrā is made, Buddhas fulfill the vow". The mantra is : *namaḥ samanta-buddhānāṁ/varada vajrātmaka svāhā.* **158**



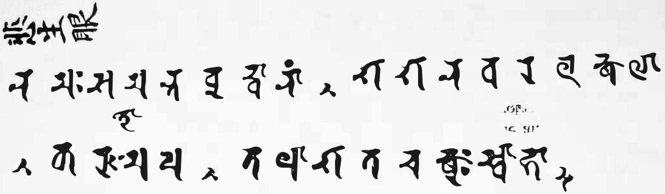


Again make a fist with the right hand, stretch the index in the form of Bhṛkuṭī and dwell in samāhita. A verse says: "Many Buddhas, the saviours of the world terrify many hindrance-makers with such a great mudrā and fulfill the siddhi freely. It this mudrā is made, the multitude of the malicious army of Māra and other obstacle-makers will disperse, leaving no hindrance." The mantra is: *namaḥ samanta-buddhānāṁ/mahābalavati daśa-balodbhave mahāmaitry-abhyudgate svāhā.* **159**

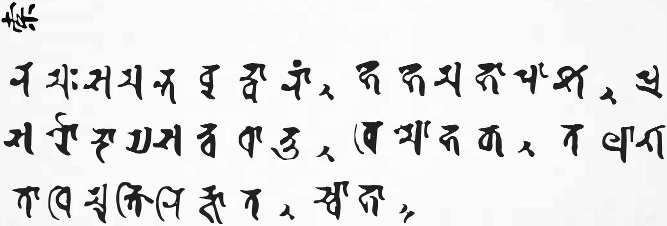




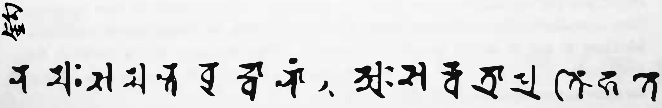
Again make a fist with the right hand, stretch the middle finger and the fourth finger, and put the thumb below them. A verse says: "This is called the eyes produced from compassion (karuṇodbhava-cakṣu) of all the Buddhas, the dependence of the world. Meditate to put it in the domain of the eye. Then the sage will accomplish the Buddhacakṣu." The mantra is: *namaḥ samanta-buddhānāṁ/ gagana-vara-lakṣaṇa karuṇāmaya tathāgata-cakṣuḥ svāhā.* **160**

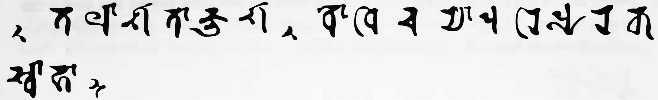


Again turn the five fingers of the two hands inward to make them into a fist. Stretch the indexes and bend them to touch. A verse says: "This mudrā of the cord of vara destroys one who makes evil. If a mantra-yogin makes this mudrā, it binds many evils." The mantra is: *namaḥ samanta-buddhānāṁ he he mahāpāśa prasaraudārya sattva-dhātu-vimohaka tathāgatādhimukti-nirjāta svāhā.* **161**



Again join the two hands and make them into a muṣṭi. Stretch the index of the right hand and bend the third knuckle in the form of a circle. A verse says: "This is called the mudrā of aṅkuśa (hook). Buddhas, the saviours of the world, summon the great bodhi-minded ones who are in the position of the daśa-bhūmi and sentient beings who have ill conception." The mantra is: *namaḥ samanta-buddhānāṁ āḥ sarvatr-āprathihate tathāgatāṅkuśa bodhicaryā-paripūraka svāhā.* **162**





This is the mudrā of aṅkuśa (hook). Stretch the middle finger and bend it slightly. This is called the mudrā of Tathāgata-citta. The mantra is: *namaḥ samanta-buddhānāṁ/ jñānodbhava svāhā.* **163**

如来心



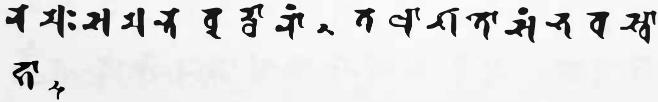
Again stretch the fourth finger in this mudrā and erect it. It is called the mudrā of the navel of Tathāgata. The mantra is: *namaḥ samanta-buddhānāṁ/ amṛtodbhava svāha.* **164**

如来臍



Stretch the fourth finger straight and erect the other fingers. It is called the mudrā of Tathagāta's waist. The mantra is: *namaḥ samanta-buddhānāṁ/ tathāgata-sambhava svāhā.* **165**

如来腰



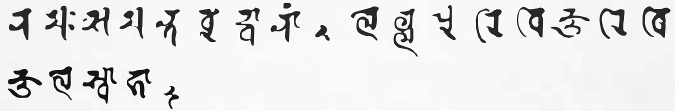
Again make samputa añjali with two hands and bend the two indexes to put them inside, so also the two fourth fingers. Slightly bend the two little fingers and stretch the middle fingers. This is the mudrā of Tathāgata-garbha. The mantra is: *namaḥ sarva-tathāgatebhyaḥ/ raṁ raṁ raḥ raḥ svāhā.* **166**

如來藏



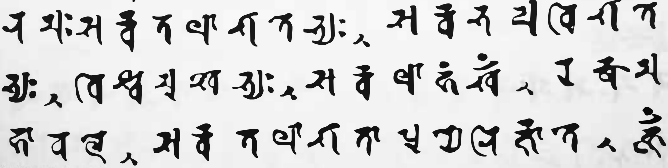
Disperse the two fourth fingers in this mudrā and put them facing upward. This is called the mudrā of mahādhātu. The mantra is: *namaḥ samanta-buddhānāṁ/ lellapuri vikuri vikule svāhā.* **167**

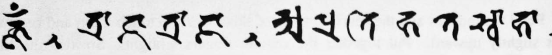
大法界



Crook the two middle fingers in this mudrā and disperse the two indexes. It is called the mudrā of akṣānti-mahāpāla (unbearable-great guardian). His mantra is: *namaḥ sarva-tathāgatebhyaḥ/ sarva-bhaya-vigatebhyaḥ viśvamukhebhyaḥ sarvathā haṁ khaṁ rakṣa mahābale sarva-tathāgata-puṇya-nirjāte hūṁ hūṁ trāṭ trāṭ apratihate svāhā.* **168**

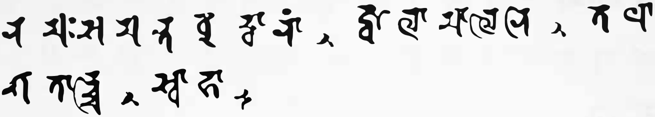
無堪忍大護





Disperse the indexes and put the thumbs inside. It is called the mudrā of universal light. The mantra is: *namaḥ samanta-buddhānāṁ/ jvālā-mālini tathāgat-ārci svāhā.* **169**

普光



Make the samputa-añjali with two hands. Hold the side of the middle fingers with the two indexes. This is called the mudrā of the armour of Tathāgata. **170**

如來甲

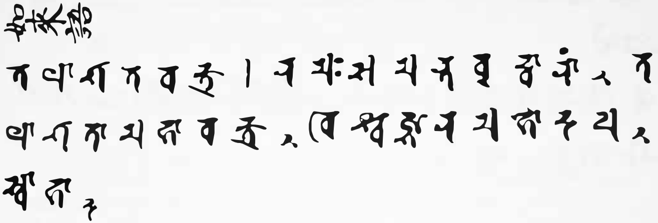


Bend the two fourth fingers and join the two thumbs inside the añjali and push the backs of the two fourth fingers. This is called the mudrā of the Tathāgata's tongue. The mantra is: *namaḥ samanta-buddhānāṁ/ tathāgata-jihva satya-dharma-pratiṣṭhita svāhā.* **171**

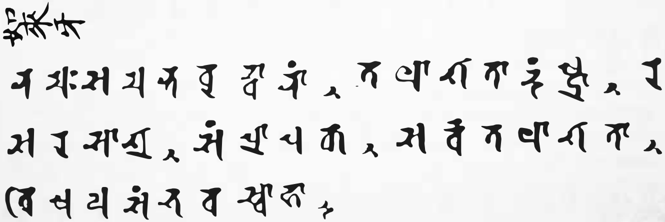
如來舌



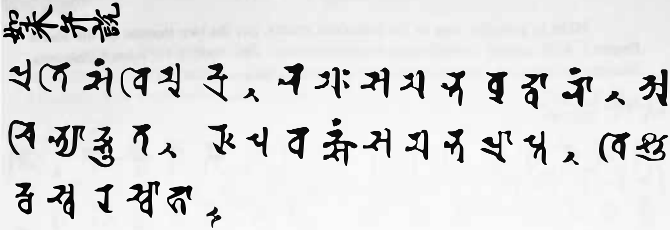
Bend the indexes and the fourth fingers of this mudrā to touch them and bend the thumbs slightly upward. Put together the middle fingers straight. So also the little fingers. This is called the mudrā of the word of Tathāgata. The mantra is: *namaḥ samanta-buddhānāṁ/ Tathāgata-mahāvaktra viśva-jñāna-mahodaya svāhā.* **172**



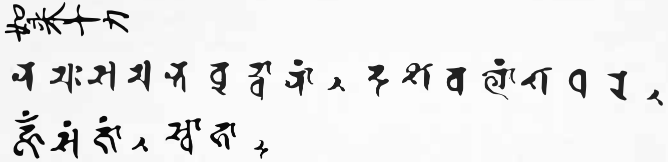
Make in the same way as the precedent mudrā and bend the two indexes, putting them into the palm and face them upward. This is called the mudrā of Tathāgata-daṁṣṭra. His mantra is : *namaḥ samanta-buddhānāṁ/ tathāgata-daṁṣṭra rasa-rasāgra-saṁprāpaka sarva-tathāgata-viṣaya-sambhava svāhā.* **173**



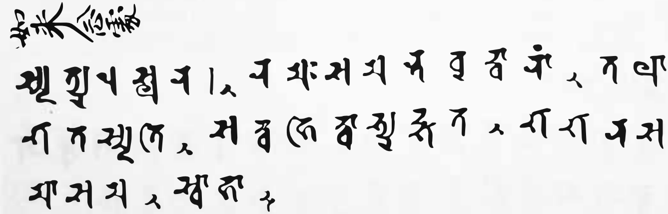
Make in the same way as the preceding mudrā and put the two indexes facing upward and bend the third knuckle. This is called the speech of the Tathāgata: *namaḥ samanta-buddhānāṁ/ acinty-ādbhuta-rūpa-vāk-samanta-prāpta viśuddha-svara svāhā.* **174**



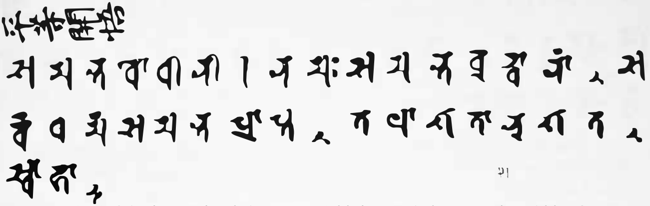
Again join the two hands to make sampuṭa añjali and put together the two little fingers and two thumbs bent. This is the mudrā of Tathāgata's daśabala. The mantra is: *namaḥ samanta-buddhānāṁ/ daśabalāṅga-dhara hūṁ saṁ jaṁ svāhā.* **175**



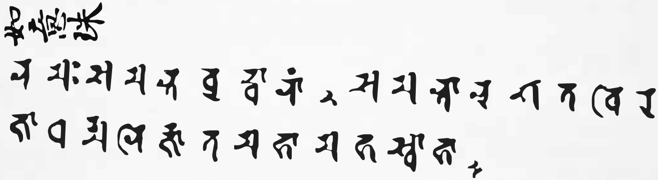
Make in a similar way as the preceding mudrā. Join the two thumbs and two indexes bending the upper knuckle. This is the mudrā of Tathāgata-smṛti. The mantra is: *namaḥ samanta-buddhānāṁ/ tathāgata-smṛti sattva-hitābhyudgata gagana-samāsama svāhā.* **176**



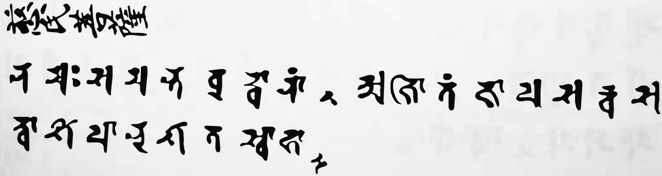
Make in a similar way as the precedent mudrā, put the two thumbs on the fourth fingers. It is named Sarva-dharma-samaya-bodhi. The mantra is: *namaḥ samanta-buddhānāṁ/ sarva-dharma-samanta-prāpta tathāgatānugata svāhā.* **177**



Again join the two hands into one. Add the two indexes on the middle fingers. The rest are as in the preceding one. This is the mudrā of the cintāmaṇi of Samantabhadra. The mantra is: *namaḥ samanta-buddhānāṁ/ samantānugata viraja-dharma-nirjāta mahāmaha svāhā.* **178**



Bend the two indexes in the samputa añjali, and put them beneath the two middle fingers. The rest are as in the preceding one. This is the mudrā of Maitreya. His mantra is: *namaḥ samanta-buddhānāṁ Ajitaṁjaya sarva-sattv-āśyānugata svāhā.* **179**



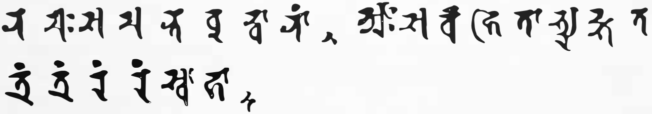
Again make the precedent mudrā and put the two thumbs inside. This is named the mudra of Ākāśagarbha. The mantra says: *namaḥ samanta-buddhānāṁ/ ākāśa-samantānugata vicitrāmbaradhara svāhā.* **180**

虛空藏



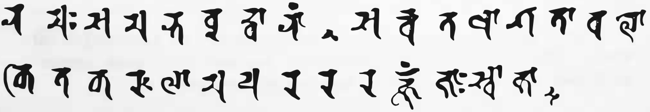
Again make the precedent mudrā and bend the two fourth fingers and two little fingers and put them in the palm. Join the two indexes and the two middle fingers. This is the mudrā of Sarva-nīvaraṇa-viṣkambhin. His mantra is: *namaḥ samanta-buddhānāṁ/ āḥ sattva-hitābhyudgata traṁ traṁ raṁ raṁ svāhā.* **181**

除蓋障



Join the two hands as before and dispose the five fingers as a bell, join the thumbs and the little fingers to make the form of a lotus. This is the mudrā of Avalokiteśvara. The mantra is: *namaḥ samanta-buddhānāṁ/ sarva-tathāgatāvalokita karuṇāmaya ra ra ra hūṁ jaḥ svāhā.* **182**

觀自在



Make samputa añjali as the preceding one and the mudrā like the unopened padma. This is the mudrā of Mahāsthāmaprāpta. His mantra is: *namaḥ samanta-buddhānāṁ/ jaṁ jaṁ saḥ svāhā.* **183**

得大勢至



Make a fist with the two hands facing the five fingers inside. Raise the two indexes like a needle. Add the two thumbs to it. This is the mudrā of sacred Tārā. Her mantra is: *namaḥ samanta-buddhānāṁ/ tāre tāriṇi karuṇodbhave svāhā.* **184**

多羅菩薩

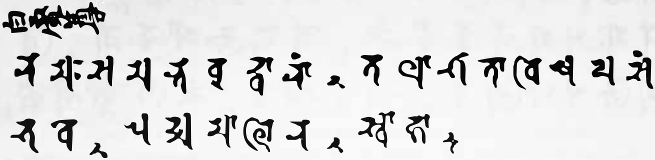


Make as the previous one. Raise the two indexes, push unevenly. This is the mudrā of Bhṛkuṭī. The mantra is : *namaḥ samanta-buddhānāṁ/ sarva-bhaya-trāsani hūṁ sphoṭaya svāhā.* **185**

毘倶胝



Make samputa añjali as the present one and put there the fourth fingers and thumbs. This is the mudrā of Pāṇḍaravāsinī. Her mantra is: *namaḥ samanta-buddhānāṁ/ tathāgata-viṣaya-sambhave padma-mālini svāhā.* **186**



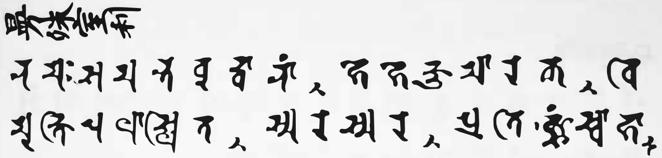
Bend the two indexes as in the preceding mudrā and put it below the thumbs, put them apart as much as a grain of barley. This is the mudrā of Hayagrīva. The mantra is: *namaḥ samanta-buddhānāṁ/ hūṁ khādaya bhuṁja sphāṭaya svāhā.* **187**



Make like the preceding mudrā and stretch the two fourth fingers and two indexes, and the rest as in the muṣṭi. This is the mudrā of Kṣitigarbha Bodhisattva. The mantra is: *namaḥ samanta-buddhānāṁ/ ha ha ha sutanu svāhā.* **188**



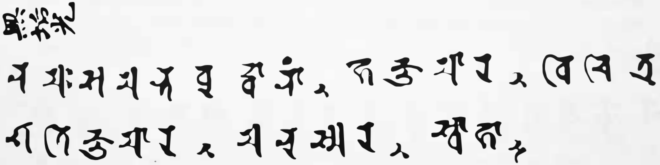
Make the samputa añjali with the two hands, cross the middle fingers and the fourth fingers.` Put the two indexes on the two thumbs to make the form of a crook. The remainder is like the preceding one. This is the mudrā of ārya Mañjuśrī. His mantra is: *namaḥ samanta-buddhānāṁ/ he he kumāra vimukti-patha-sthita smara smara pratijñāṁ svāhā.* **189**



Make a muṣṭi of the left hand, raise the index, and make it as a crook. This is the mudrā of a crook of Jālinīprabha. His mantra is: *namaḥ samanta-buddhānāṁ/ he he kumāra māyāgata svabhāva-sthita svāhā.* **190**

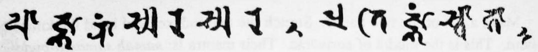


Make as the preceding mudrā and bend all the fingers slightly. This is the mudrā of Vimalaprabha. His mantra is: *namaḥ samanta-buddhānāṁ/ he kumāra vicitra-gati kumāram anusmara svāhā.* **191**



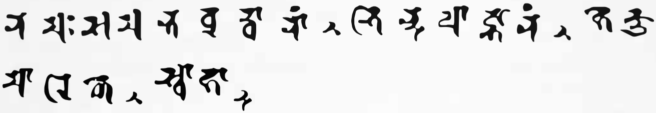
Make a fist of the right hand and gather the index and the middle finger and stretch them. This is the mudrā of the sword of Keśinī. Her mantra is: *namaḥ samanta-buddhānāṁ/ he he kumārike dayājñānaṁ smara smara pratijñāṁ svāhā.* **192**





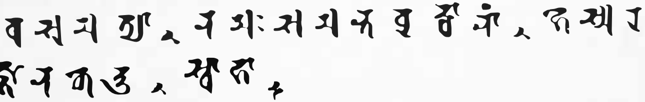
Make a fist of the right hand. Stretch the middle finger in the form of a spear. This is the mudrā of the spear of Upakeśinī. Her mantra is: *namaḥ samanta-buddhānāṁ/ bhinday-ājñānaṁ he kumārike svāhā.* **193**





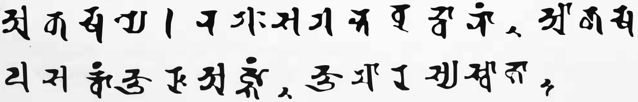
Make a fist of the left hand as before and stretch the fourth finger and the little finger. This is the mudrā of bhūmi-jñāna-ketu. The mantra is: *namaḥ samanta-buddhānāṁ/ he smara jñānaketu svāhā.* **194**





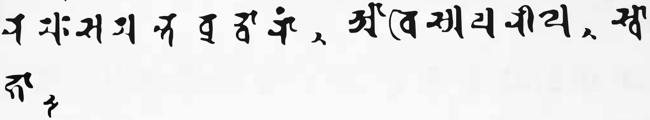
Make a fist of the right hand. Stretch the index and make the form of a crook. This is the mudrā of Ākarṣaṇa kumāra. His mantra is: *namaḥ samanta-buddhānāṁ/ ākarṣaya sarvāṁ kuru ājñāṁ kumārasya svāhā.* **195**





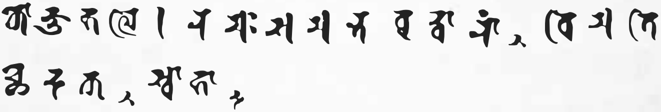
Make a fist of the two hands. Stretch the two indexes and bend the knuckles and join them. This is the mudrā of parivāras. Their mantra is: *namaḥ samanta-buddhānāṁ/ āḥ vismayanīye svāhā.* **196**

不思議童子



Make fists of the two hands as mentioned before. Stretch the middle fingers and bend the third knuckles. This is the vajra-mudrā of Kautūhala. His mantra is: *namaḥ samanta-buddhānāṁ/ vimati-cchedaka svāhā.* **197**

金剛大戲樂 亦名除疑怪

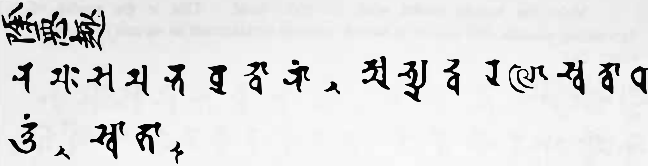


Raise the right arm to make the abhaya hand. This is the mudrā of Abhayaṁdada. His mantra is: *namaḥ samanta-buddhānāṁ/ abhayaṁdada svāhā.* **198**

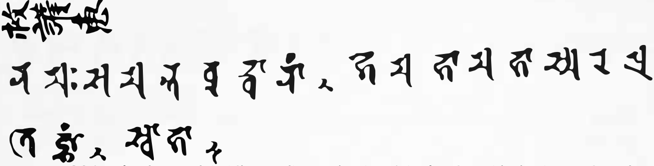
施無畏



Stretch the right hand and raise it up as before. This is the mudrā of Apāyajaha. His mantra is: *namaḥ samanta-buddhānāṁ/ abhyuddharaṇi sattva-dhātuṁ svāhā.* **199**



Cover the chest with the right hand as before. This is the mudrā of Paritrāṇāśayamati. His mantra is: *namaḥ samanta-buddhānāṁ/ he mahāmaha smara pratijñāṁ svāhā.* **200**



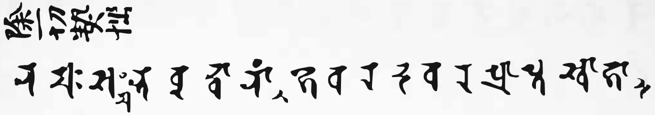
Make the form of holding a flower in the right hand. This is the mudrā of Maitryabhyudgata. His mantra is: *namaḥ samanta-buddhānāṁ/ svacetodgata svāhā.* **201**



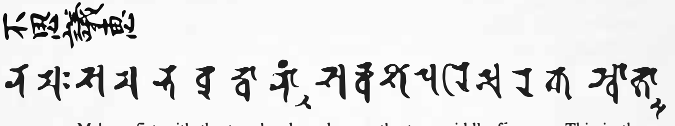
Cover the chest with the right hand as before and bend the middle finger slightly. This is the mudrā of Karuṇāmṛḍitamati. His mantra is: *namaḥ samanta-buddhānāṁ/ karuṇāmreḍita svāhā.* **202**



Make the varada mudrā with the right hand. This is the mudrā of Sarvadāhapraśamita. His mantra is: *namaḥ samanta-buddhānāṁ/ he varada vara-prāpta svāhā.* **203**



Make the form of holding a cintāmaṇi with the right hand. This is the mudrā of Acintyamati. His mantra is: *namaḥ samanta-buddhānāṁ/ sarvāśā-paripūra svāhā.* **204**



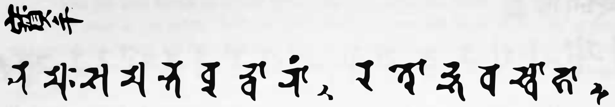
Make a fist with the two hands and open the two middle fingers. This is the mudrā of Kṣitigarbha's banner. His mantra is: *namaḥ samanta-buddhānāṁ/ ha ha ha vismaye svāhā.* **205**



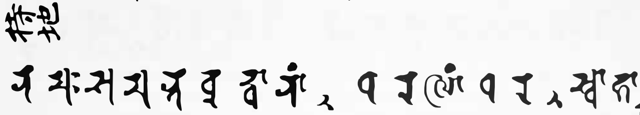
Make a muṣṭi of the right hand and stretch the three fingers. This is the mudrā of Ratnākara. His mantra is: *namaḥ samanta-buddhānāṁ/ he mahāmaha svāhā.* **206**



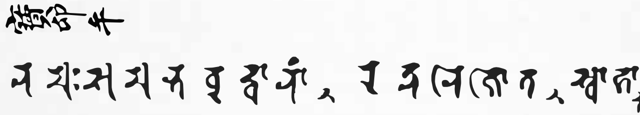
Stretch the fourth finger of the right hand. This is the mudrā of Ratnapāṇi Bodhisattva. His mantra is: *namaḥ samanta-buddhānāṁ/ ratnodbhava svāhā.* **207**



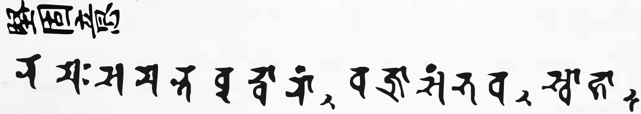
Make a crossing añjali with the two hands. Cross the thumb of the left hand and the little finger of the right hand. This is the same in performing prajñā in samādhi. The remainder should be done in the form of a vajra. This is the mudrā of Dharaṇīdhara. His mantra is: *namaḥ samanta-buddhānāṁ/ dharaṇidhara svāhā.* **208**



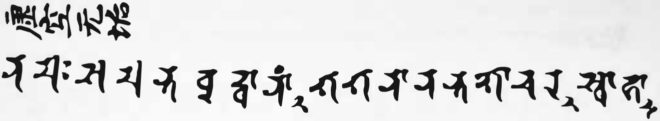
Make the form of the vajra with five prongs. This is the mudrā of Ratnamudrāhasta. His mantra is: *namaḥ samanta-buddhānāṁ/ ratna-nirjāta svāhā.* **209**



Join this mudrā with all the fingers. This is the mudrā of Dṛḍhādhyāśaya. His mantra is: *namaḥ samanta-buddhānāṁ/ vajra-sambhava svāhā.* **210**



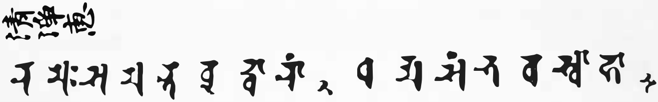
Make the form of a sword with the two hands as in the preceding one. This is the mudra of Ākāśavimala Bodhisattva. His mantra is: *namaḥ samanta-buddhānāṁ/ gaganānanta-gocara svāhā.* **211**



The mudrā similar to the preceding cakra-mudrā is the mudrā of Gaganamati. His mantra is: *namaḥ samanta-buddhānāṁ/ cakravarti svāhā.* **212**



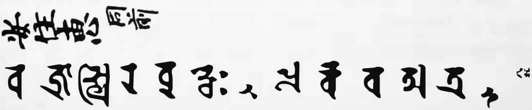
The mudrā similar to the preceding lotus mudrā is the mudrā of Śuddhamati. His mantra is: *namaḥ samanta-buddhānāṁ/ dharma-sambhava svāhā.* **213**



The mudrā like the preceding lotus is the mudrā of Caryāmati. His mantra is: *namaḥ samanta-buddhānāṁ/ padmālaya svāhā.* **214**

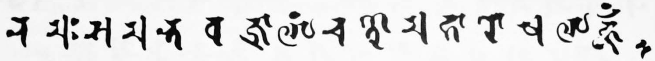


Make a mudrā similar to the preceding mudrā of nīlotpala and slightly open it. This is the mudrā of Sthiramati. His mantra is: *namaḥ samanta-buddhānāṁ/ jñānodbhava svāhā.* **215**



Join the two hands as in the preceding case, bend the fourth fingers and cross them, put them in the palm. Turn the two middle fingers and the little fingers upward and stretch the index, but bend the third knuckles without touching them, apart about the size of a grain of barley. This is the mudrā of Vajradhara. His mantra is: *namaḥ samanta-vajrāṇāṁ/ caṇḍa-mahāroṣaṇa hūṁ.* **216**

執金剛



Bend the two thumbs and two little fingers and put them in the palm. This is the mudrā of Māmakī. Her mantra is: *namaḥ samanta-vajrāṇāṁ/ triṭa triṭa jayanti svāhā.* **217**

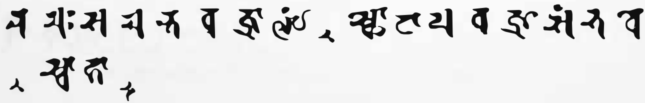
Cross many fingers of the two hands and rotate them facing oneself. Add the thumb of the right hand to the thumb of the left hand. This is the mudrā of Vajraśṛṅkhala. His mantra is: *namaḥ samanta-vajrāṇāṁ/ hūṁ bandha bandha moṭaya moṭaya vajrodbhave sarvatrāpratihate svāhā.* **218**

Bend the thumb of this mudrā of vajrajñāna slightly, and do not let the index touch it. This is the mudrā of Krodha-Candratilaka. His mantra is: *namaḥ samanta-vajrāṇāṁ/ hrīṁ hūṁ phaṭ svāhā*. **219**

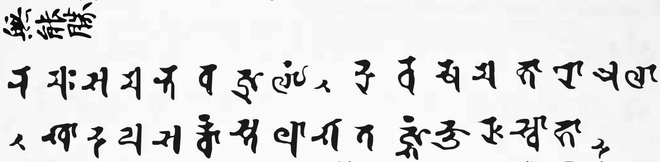
Make a muṣṭi with two hands as before. Erect two indexes and touch them. This is the mudrā of Vajrasūci. Her mantra is: *namaḥ samanta-vajrāṇāṁ/ sarva-dharma-nirvedhani vajrasūci varade svāhā.* **220**

Make a muṣṭi with two hands and place it on the chest. This is the mudrā of Vajramuṣṭi. Her mantra is : *namaḥ samanta-vajrāṇāṁ/ sphoṭaya vajra-sambhave svāhā.* **221**

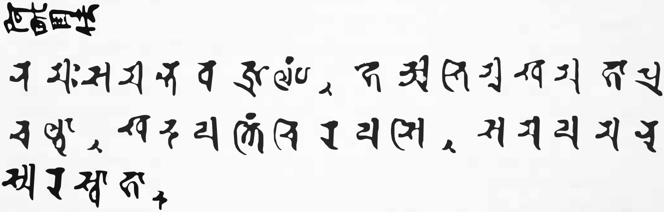
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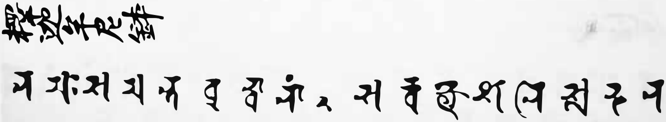
Make a muṣṭi with the left hand and raise the wing and open it. Make a muṣṭi with the right hand, and stretch the index. Make them in such a form as to appear angry. This is the mudrā of Aparājita. His mantra is: *namaḥ samanta-vajrāṇāṁ/ durdharṣa mahāroṣaṇa khādaya sarvāṁ tathāgatājñāṁ kuru svāhā.* **222**

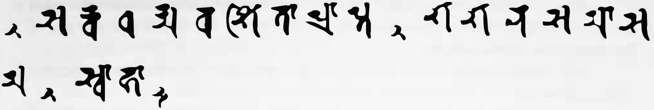


Make a muṣṭi with the right hand, hold it in such a way as to strike. This is the mudrā of Abhimukha. His mantra is: *namaḥ samanta-vajrāṇāṁ/ he abhimukha mahā-pracaṇḍa khādaya kiṁ cirayasi samayam anusmara svāhā.* **223**



The mudrā similar to the form of holding a bowl mentioned above is the mudrā of the bowl (pātra) of Śākya. The mantra is: *namaḥ samanta-buddhānāṁ/ sarva-kleśa-nisūdana sarva-dharma-vaśitā-prāpta gagana-samāsama svāhā.* **224**





The mudrā of the ūrṇā of Śākyamuni is like the preceding mudrā. Gather the tips of fingers of the right hand and put them on top of the head. This is the mudrā of all Buddhoṣṇīṣas. The mantra is: *namaḥ samanta-buddhānāṁ/ vaṁ vaṁ hūṁ hūṁ hūṁ phaṭ svāhā.* 225





Make a muṣṭi with the left hand, stretch the middle finger and the index, and put the thumb on the little finger and the fourth finger on it. Stretch the index and the middle finger of the right hand, put them in the palm of the left hand. Add the thumb on the little finger and the fourth finger as in the scabbard of a sword. This is the mudrā of Acala.

The mudrā similar to the preceding mudrā of Vajramati is the mudrā of Trailokyavijaya. Join the two hands into one block as before, turn the little finger and the fourth finger downward and stretch the middle finger. Connect the two tips. Bend the two indexes. Put them on the third knuckle and arrange the thumb in a line to make a form of three eyes. This is the mudrā of Tathāgata-uṣṇīṣa, the mother of the Buddhas and the Bodhisattvas.

Cover it with the left hand and stretch it, make a fist with the right hand, raise the index to make the form of a cover. This is the mudrā of Sitātapatroṣṇīṣa.

The mudrā similar to the preceding sword mudrā is Jayoṣṇīṣa.

The one like the preceding wheel-mudrā is the Vijayoṣṇīṣa.

Make a fist with the right hand just as in the mudrā of aṅkuśa and raise the index and bend it slightly. This is the mudrā of Vikiraṇoṣṇīṣa. The mudrā just like that of Buddhoṣṇīṣa is Tejorāśyuṣṇīṣa.

The mudrā like that of the lotus (padma) is the mudrā of Abhyugatoṣṇīṣa.

The mudrā like that of śaṅkha is Ananta-svara-ghoṣoṣṇīṣa.

Make a fist with the right hand and put it between the eyebrows. This is cintāmaṇyuṣṇīṣa.

The mudrā similar to the preceding Buddhoṣṇīṣa is the mudrā of Buddhacakṣu. The so-called symbol of vajra is slightly different.

Put the right hand on the chest, make it in the form of holding a lotus. Stretch the left arm and raise and stretch the five fingers toward outside. This is the mudrā of Aparājita.

Make a fist of the two hands facing inward, put it above the thumb and bend them like a mouth. This is the mudrā of Aparājitā Vidyārājñī.

Receiving a cheek with the right hand. This is the mudrā of Maheśvara.

Stretch the index and the middle finger of this mudrā with some difference. It is the mudrā of devaputra Samantapuṣpa.

The same as the preceding mudrā, but putting the thumb in the palm is the mudrā of devaputra Prabhāmāla.

The same as the preceding mudrā, but making the form of holding a flower with the thumb and the index it is the mudrā of devaputra Paripūrṇa.

Put together the thumb and the fourth finger of the right hand, disperse the index and the little finger and thereby cover the ear. It is the mudrā of deva Samantasvara.

Put the two hands together, bend the thumb like a circle and make the other four fingers in the same way. This is called the mudrā of Pṛthivī.

Make the mudrā of abhaya of the right hand as before and put the thumb in the palm. It is the mudra of ākarṣaṇa of Agni.

Make the mudrā of abhaya and put the thumb on the second knuckle of the fourth finger. This is the mudrā of all the Buddhas. Use it in accordance with ritual.

Join the two hands and put the index and the little finger in the palm. Stretch the others upward. This is the daṇḍa mudrā of Yama.

Face the right hand downward like a bell (ghaṇṭa). This is the bell mudrā of Yamī.

Make a fist wtih the left hand and stretch the index and the middle finger. This

is the mudrā of Kālarātri (the devī of dark night).

Bend the index of this mudrā. This is the mudrā of the spear of Rudra.

Make a mudrā in the form of holding a lotus as before. This is the mudrā of Brahmāṇī vidyārājñī.

Make the preceding mudrā. Bend the index and put it on the back of the third knuckle of the middle finger. This is the śakti (spear) mudrā of Kaumārī.

Make the same mudrā and put the index on the thumb. This is the cakra mudrā of queen Nārāyaṇī.

Make a fist of the left hand and raise the thumb straight. This is the mudrā of the hammer of Saptamātṛkā of Yama.

Put the left hand facing upward, and make the form of holding gopala. This is the mudrā of Cāmuṇḍā.

Make a mudrā like that of khaḍga. This is the mudrā of the sword of Nirṛti.

Make the cakra-mudrā with the left hand. This is the cakra-mudrā of Nārāyaṇa.

Change the two hands on the right and left. This is the mudrā of two megha (cloud) of Nanda and Upananda.

Stretch the left hand as before. Put the thumb and the little finger together. This is the mudrā of three spears of Śṛṅkhala.

Stretch the left hand and hold the thumb and the little finger together. This is the mudrā of the three queens of Śṛṅkhala.

Make the form of a lotus with the left hand. This is the mudrā of Brahmā.

Meditate on the purity. This is the mudrā of Candra.

Make manifestation añjali with two hands and bend the thumb, put it near the fourth finger. This is the mudrā of the carriage of Sūrya.

Join the right and the left hands, facing the little fingers and indexes inward, hold the fourth finger and the middle finger like a bow. This is the mudrā of Jaya and Vijaya.

The mudrā similar to the preceding mudrā of standard is the mudrā of Vayu.

Face up the left hand and put it near the navel. Hold the thumb and the index of the right hand pointing to the body, moving it just as playing music. This is the mudrā of viṇā of Sarasvatī.

The preceding mudrā similar to the rope is the mudrā of nāgas.

Make the mudrā like that of Sarasvatī, bend the index and cross it on the thumb. This is the mudrā of all asuras. The mantra is: *namaḥ samanta-buddhānāṁ/garala yaṁ svāhā.* **226**





Make a fist facing inward and stretch the fourth finger. This is the mudrā of gandharvas. The mantra is: *namaḥ samanta-buddhānāṁ/ viśuddha-svara-vāhini svāhā.* **227**





Bend the index in this mudrā. This is the mudrā of all yakṣas. The mantra is: *namaḥ samanta-buddhānāṁ/ yakṣeśvara svāhā.* **228**



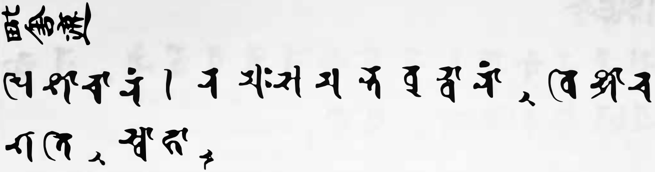


Make the same mudrā, hold the thumb and the little finger together and stretch the middle finger and the index. This is the mudrā of yakṣī. The mantra is: *namaḥ samanta-buddhānāṁ/ yakṣa-vidyādhari svāhā.* **229**

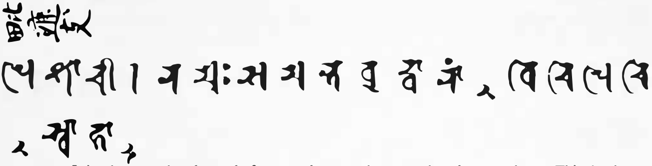




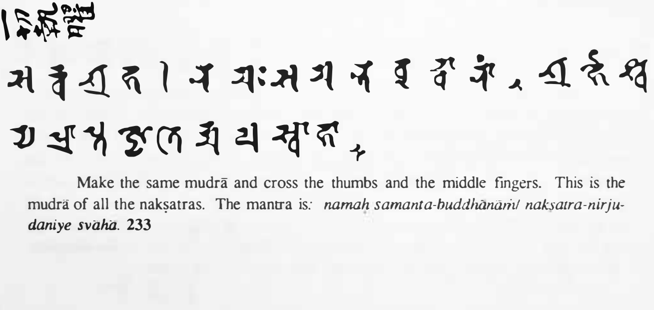
Make a fist facing inward and stretch the middle finger. This is the mudrā of all piśācas. The mantra is: *namaḥ samanta-buddhānāṁ/ piśāca-gati svāhā.* **230**



Bend the middle finger anew. This is the mudrā of all piśācīs. The mantra is: *namaḥ samanta-buddhānāṁ/ pici-pici svāhā.* **231**

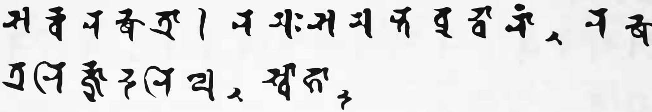


Join the two hands as before, and erect the two thumbs together. This is the mudrā of all the grahas. The mantra says: *namaḥ samanta-buddhānāṁ/ grahaiśvarya-prāpta jyotirmaya svāhā.* **232**

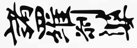


Make the same mudrā and cross the thumbs and the middle fingers. This is the mudrā of all the nakṣatras. The mantra is: *namaḥ samanta-buddhānāṁ/ nakṣatra-nirju-daniye svāhā.* **233**





Make the same mudrā and bend the fourth finger, put it in the palm. This is the mudrā of all rākṣasas. The mantra is: *namaḥ samanta-buddhānāṁ/ rākṣasādhipataye svāhā.* **234**





Extend the left hand and cover the face with it. Touch it with the tongue. This is the mudrā of all ḍākinīs. The mantra is: *namaḥ samanta-buddhānāṁ/ hṛḥ haḥ.* **235**



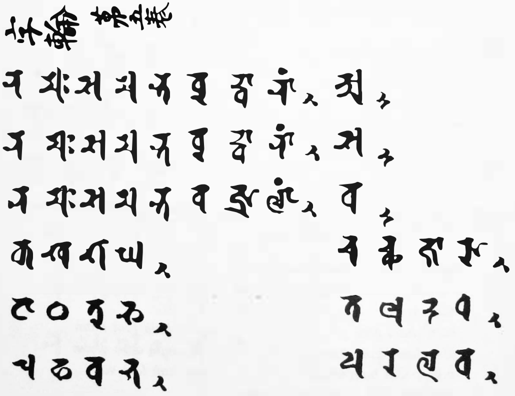


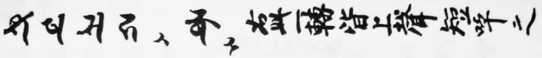
Oh master of mysteries, the mudrās of many leading Buddhas are produced from the confidence (adhimukti) of the Tathāgatas. They are equally the symbols of the Bodhisattvas. They are innumerable, oh master of mysteries. Conduct and behaviour of the members of the body are mystic mudrās indeed. Many speeches rotated by the tongue are all mantras. Therefore, oh master of mysteries, many Bodhisattvas who perform the deed of the Bodhisattva in Mantrayāna should start the bodhicitta and dwell in the ground of Tathāgata and should draw the maṇḍala. If they behave otherwise (draw the maṇḍala at random), it is tantamount to slander of the Buddhas and the Bodhisattvas. They violate the samaya and will definitely fall in evil worlds (gati).

SCROLL FIVE
CHAPTER 10
THE CYCLE OF LETTERS (AKṢARA-CAKRA)

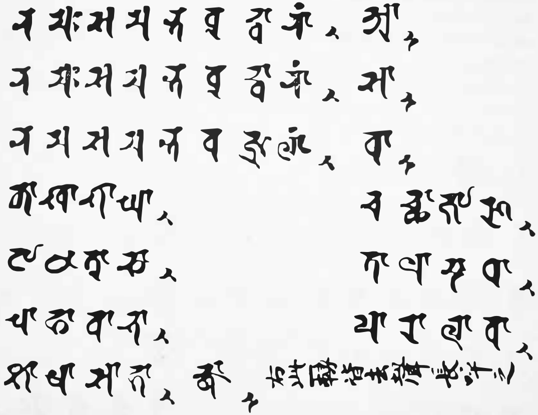
Then Bhagavān Vairocana to!d Vajradhara, the master of mysteries: "Listen to me clearly, oh master of mysteries, there is a dharma that pervades everywhere. Oh master of mysteries, if a Bodhisattva stays in this gate of letters, all the deeds will be accomplished.

namaḥ samanta-buddhānāṁ A
namaḥ samanta-buddhānāṁ SA
namaḥ samanta-buddhānāṁ VA
ka kha ga gha *ca cha ja jha*
ṭa ṭha ḍa ḍha *ta tha da dha*
pa pha ba bha *ya ra la va*
śa ṣa sa ha kṣa **236 (1)**

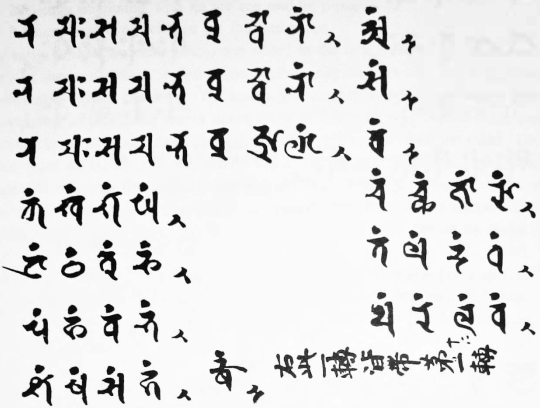




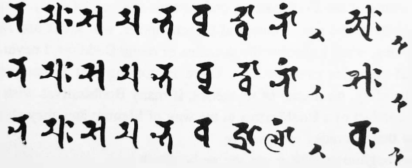
namaḥ samanta-buddhānāṁ Ā
namaḥ samanta-buddhānāṁ SĀ
namaḥ samanta-vajrāṇāṁ VĀ
kā khā gā ghā *cā chā jā jhā*
ṭā ṭhā ḍā ḍhā *tā thā dā dhā*
pā phā bā bhā *yā rā lā vā*
śā ṣā sā hā kṣā 236(2)

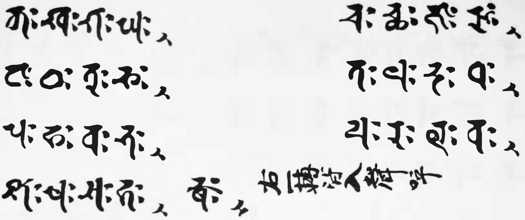


namaḥ samanta-buddhānāṁ AṀ
namaḥ samanta-buddhānāṁ SAṀ
namaḥ samanta-vajrāṇāṁ VAṀ
kaṁ khaṁ gaṁ ghaṁ *caṁ chaṁ jaṁ jhaṁ*
ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ *taṁ thaṁ daṁ dhaṁ*
paṁ phaṁ baṁ bhaṁ *yaṁ raṁ laṁ vaṁ*
śaṁ ṣaṁ saṁ haṁ kṣaṁ 236(3)

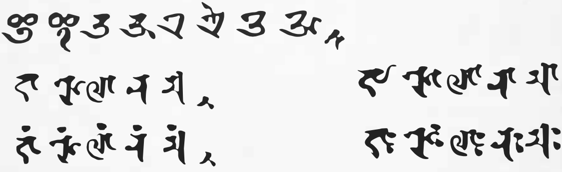


namaḥ samanta-buddhānāṁ AḤ
namaḥ samanta-buddhānāṁ SAḤ
namaḥ samanta-vajrāṇāṁ VAḤ
kaḥ khaḥ gaḥ ghaḥ *caḥ chaḥ jaḥ jhaḥ*
ṭaḥ ṭhaḥ ḍaḥ ḍhaḥ *taḥ thaḥ daḥ dhaḥ*
paḥ phaḥ baḥ bhaḥ *yaḥ raḥ laḥ vaḥ*
śaḥ ṣaḥ saḥ haḥ kṣaḥ **236(4)**





i ī u ū ṛ ṝ ḷ ḹ e ai o au
ṅa ña ṇa na ma
ṅā ñā ṇā nā mā
ṅaḥ ñaḥ ṇaḥ naḥ maḥ
ṅaṁ ñaṁ ṇaṁ naṁ maṁ
ṅaḥ ñaḥ ṇaḥ naḥ maḥ 236(5)



Oh master of mysteries, such a way of letters is skilful dharma. The yogin should live in the way of mantra. It is influenced by the mystic power of all the Tathāgatas. The conduct and dancing of the Bodhisattvas understands the way of samyak-sambodhi. The Buddhas, Bhagavān of the past, future and present spoke, will speak and speak now. Oh master of mysteries, when I observe the domains of many Buddhas, I never fail to remark the dharma that pervades everywhere. There is nothing that is not preached by the Tathāgatas. Therefore, oh master of mysteries, if many Bodhisattvas wish to understand to perform the conduct of a Bodhisattva in the way of Mantrayāna, they should learn with effort this way that pervades everywhere.

5 letters beginning with *a* are the early phase

20 letters beginning with *ka* are the middle phase

8 letters beginning with *ra* are the late phase.

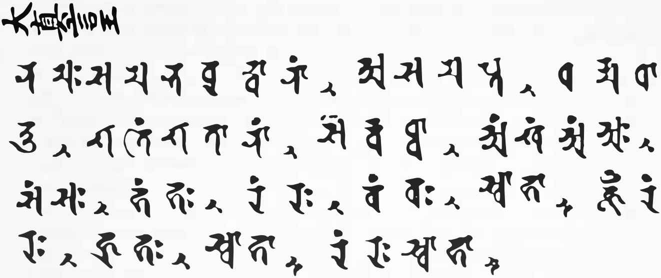
All the early, middle and late phases are added in the letters ka, ca, ṭa, ta, pa, and the category of the samādhis is included, bodhicitta, religious practice, the Enlightenment and parinirvāṇa will be obtained. The letters that are explained agree with the doctrine of Mantrayāna including the letters in the early, middle and late phases. If the mantra-yogin could know this way, he will get freedom in accordance with the mind. He will use each word decisively. If he realizes it he will be granted the best and excellent language. In this way the akṣara-cakra will revolve. When the mantra-yogin realizes this, he will ever illumine the world and will revolve the dharmacakra just as Bhagavān Vairocana.

CHAPTER 11
THE ESOTERIC MAṆḌALA

Then Bhagavān Vairocana observed all the dharmadhātu with the eyes of Tathāgata and entered the dharmadhātu-kośa (depository of the dharmadhātu i.e. the dwelling place of all Tathāgatas). The Tathāgata gets out of Tathāgata-samaya-alaṁkāra-kośa-samādhi (the samādhi of the dharmadhātu-kośa decorated with the equality of the three mysteries of the Tathāgata) and realizes the inexhaustible decoration of the dharmadhātu. So he delivers numerous sentient beings with this Mantrayāna and accomplishes the original vow. Therefore the Buddha who is in the Buddha-samādhi issues a voice appropriate out of many doors of the voice in the inexhaustible worlds of sentient beings. The Buddha preaches the dharma and gives joy to all sentient beings when the karma (the effect of the deed) is mature and the sentient beings enjoy colours and forms and use many languages according to thoughts of the mind. He emits many incarnations out of each pore. Then they pervade all space. He preaches the gāthā of producing the Tathāgata with the word of the dharmadhātu in one voice in the countless worlds.

The Tathāgata produces the forms of dharmas according to the species of sentient beings. Incarnations (adhiṣṭhānakāya) of the Buddha, śrāvakas, pratyekabuddhas, the saviours, brave Bodhisattvas and human beings also are equally produced by the letter *A*. The sentient beings and the outside world come into existence gradually. The dharmas that are produced and dwell come into existence constantly. Because the Buddha has both wisdom and expedient, he is far from ignorance (doubt without wisdom). "Because he observes this way" means the view of many samyak-sambodhi. Then Vairocana Tathāgata born out of the dharmadhātu manifested himself in all the dharmadhātus and his incarnations pervaded like clouds. While Bhagavān Vairocana produces the mind instantly, he issued from many pores countless Buddhas who intercommunicated, exerted miraculous benediction and returned into the palace of the dharmadhātu. Then Bhagavān Vairocana again told Vajradhara, the master of mysteries: "Oh master of mysteries, the disposition of the sacred ones and the bīja-letters and symbols (samaya form) in the maṇḍala are transposed in the members of the human body. You should listen to me clearly and think it over well. I will now preach". "Vajradhara, the master of mysteries said: "I wish to listen to you". Then Bhagavān spoke a gāthā: " Then mantra-yogin should place a maṇḍala on his body. From the feet

to the navel makes a big vajracakra. Think of the water-cakra from it to the heart , agni-cakra on the water-cakra and the vāyu-cakra on the agni-cakra. Next think of Vasudhara and draw many figures." Then Vajrapāṇi arose on the bhūmi (ground) of the body, the word and the mind of Bhagavān Vairocana and pondered over sentient beings in future with the meditation of the equality of the dharmas. He preached the mantrarāja in order to eradicate all doubts: *namaḥ samanta-buddhānāṁ/ asamāpta-dharmadhātu-gatiṁ gatānāṁ sarvathā aṁ khāṁ aṁ aḥ saṁ saḥ haṁ haḥ raṁ raḥ vaṁ vaḥ svāhā hūṁ raṁ raḥ haṁ haḥ svāhā raṁ raḥ svāhā* 237



Vajradhara, master of mysteries, preached this mantra-rāja. Then all the Tathāgatas who dwell in the worlds in the ten directions extend the right arm and touch the head of Vajradhara, admire him with the voice of " well done", "well, well, oh son of the Buddha, you have already arisen in the domain of the body, the word and the mind of Bhagavān Vairocana. You preach this mantra-rāja because you want to illumine many Bodhisattvas who dwell in the way of mantra of equality in all the directions. What is the reason? When Bhagavān Vairocana was seated on the seat of bodhi, he meditated on the dharmadhātu of twelve words and conquered the four Māras. This production of the dharmadhātu flowed out of the three places (the upper, middle and lower part of the body of the Buddha) and destroyed the army of Māra. Then Vajradhara got the equality of the body, the word and the mind of Bhagavān and he was as big as space. So also is the amount of the word and the mind. He can produce limitless wisdom and he preaches the dharma freely in all the dharmas. These twelve words are the king of

mantras. Oh son of the Buddha, you have now realized the body, the word and the mind of equality of Bhagavān Vairocana. So you are recognized by many beings as the samyak-sambuddha".

Then the Buddha spoke the following gāthā: "You asked the most excellent deed of mantra, Vairocana samyak-sambuddha of sarvajñāna (omniscience). You should preach the doctrine. We were enlightened in former days by means of this way. We manifested all the dharmas, led the people to nirvāṇa. The Buddhas in the worlds in ten directions at present have realized it ".

Then virtuous Vajrapāṇi was so rejoiced and spoke a gāthā because he was exerted with miraculous benediction of the prestige of the Buddhas. "This dharma is never exhausted. It has neither svabhāva (original nature) nor continuance. It is delivered from karma and birth. It is equal to the samyak-sambuddha. It enlightens the non-born wisdom with many expedients that save the world according to the non-vow. The dharmas are of such form". Then Vajradhara, the master of mysteries, again speaks an udāna to ask Bhagavān Vairocana. He solves the doubts as to the mahāmaṇḍala produced out of the mahākaruṇāgarbha. It is for the sake of many sentient beings in future "you have already broken all the doubts and wisdom is free from fever-affliction. I wish to ask the leading teacher questions for the sake of sentient beings. Firstly, what is to be done for making a maṇḍala. Please tell me, Oh mahāmuni. How many ācāryas are there? How many kinds of disciples are there? How to know the features of the earth? How to choose and examine the terrain? How to clean it? How to stay stable there? How to purify many disciples? Will you please preach, oh leading teacher? What is the form of purifying it? How to protect it? How to exert miraculous benediction on the land? From whom does the work begin? How many cords (sūtras) are there? How to divide the area? How many sorts of homage should be performed? What flowers and perfumes should be offered? To whom should flowers be offered? To whom should the incense be offered? How to dedicate it? What kinds of flowers and incense or perfume should be offered? What kinds of rituals for offering food and homa are there? Please teach the seats of many sacred divinities and their doctrine. Please explain the colours and forms of the divinities. Please preach the mystic mudrā to be honoured and the seats. Why are the mudrās called so? By what are the mudrās produced? How many sorts of abhiṣeka are there? How many samayas are there? At what time should a mantra-yogin perform the mantra and attain the way of the Bodhisattva? How to see the truth? How many sorts of siddhis are there? How to rise in the sky at the time of accomplishment?

What is the mystery of the body? How can one become a divinity without forsaking the body? How and by what are many changes done? How to stop many ill fortunes that are caused by the sun, the moon, the fire and the directions as well as grahas and nakṣatras and prevent many sufferings of birth and death? How to extirpate all the ill fortunes and how to be able to be familar with many Buddhas, the noblest among men? How many homa fires are there ? How many matters increase the prestige of the Buddha? Please preach the different natures of the Buddhas, oh leader. How to mature the excellent samādhi in many worlds and supra-worlds ? What is their result, number and amount ? How much time will elapse for delivering from karma and birth?

The Samyak-sambuddha, the omniscient, Bhagavān who is free from anguish told Vajrapāṇi: "Well, oh courageous one, the highest Mahāyāna that is produced from great compassion and that decides the positions of the sacred divinities is the utmost mystery of the Buddha. I will now preach in summary, oh powerful Vajradhara, the first action of the maṇḍala that you have asked. Oh son of the Buddha, listen to me clearly. The very powerful vidyārājas born of the twelve words should be done first of all. Dwell in the true samādhi, understand the way of yoga and work many actions. There are two sorts of ācāryas. They are versed in mudrā and mantra. Their features also are of two sorts: one are profound and mysterious, and the others are simple and clear. The former know profound and vast meaning and teach those who should be taught. They are the eldest sons of the Enlightened Ones. They are far from mundane happiness. The latter look for the actual dharma and are deeply attached to the relation of foolishness. It is the muṇḍane mandala. Everything is made for this. The Buddhas, the sacred ones among men tell those who teach the abhiṣeka that there are four kinds of disciples: 1. a disciple who can accomplish the effect of practice in time; 2. a disciple who cannot accomplish it in time and performs again; 3. a disciple who cannot do the practice duly; 4. a disciple who has no relation with an ācārya. The Buddha said that one who has all the features is a real disciple.

The feature of the terrain should be known first of all. That is the condition of the mind (cittabhūmi). I have already spoken of purification. Perform the action as before. If one is separated from errors, nothing is to be feared in the mind. Then he will be able to complete the real purity and will be away from all errors. If one dwells in such knowledge decidedly, he will see his own sambodhi. If one acts otherwise, he will not purify the land. If one stays in ill-judgment, he should purify the land. Oh master of mysteries, if one is not pure, one is apart from the bodhicitta. Therefore discard

discrimination and purify all the land. I will preach the maṇḍalas that are in the dharma doctrine at large, If one does not know, because of foolishness, what should precede it, he is not enlightened nor omniscient, nor can he abandon the cause of discrimination of suffering. He should purify the bodhicitta for the sake of disciples. Acalanātha will protect him, or Trailokya can be employed. If the disciple is not moved by prejudice, he will realize the samyak-sambodhi. He is immaculate as space. In the beginning the terrain is exerted with the mystic benediction by the doctrine of the Buddhas. Secondly his mind is free. This is not the case in other doctrines.

There are four kinds of sūtras (cords). They are white, yellow, red and black. What is to be recited in the fifth place is the colour of space. He should hold equality in the space and draw the maṇḍala. Secondly take the sūtra and put it on the maṇḍala. Charming puṇḍarīka (white lotus) is for the seats of all Tathāgatas and the sons of the Buddha. It is said to be auspicious in the world. Pratyekabuddhas and śrāvakas are of inferior wisdom, so their seats are the leaves of nīlotpala (blue lotus). The chief of the divinities in the world are the group of Brahmā. Their seats are red padma. This is the king of seats. Descending from this seat let them take seat according to their condition. There are four kinds of pūjā (reverence, homage). They are salutation with añjali, mercy, taking care, offering flowers and fragrance of the world. Offer hand-made flowers (añjali) to many saviours. Make mudrās that are born from the members of the body and meditate on the bodhicitta. Imagine to produce faultless, fragrant and brilliant flowers that pervade the dharmadhātu and become very big. Offer these flowers to all the Tathāgatas, their sons and the sacred one among men. Give miraculous benediction to the flowers with the true word (mantra) and revolve them with samādhi. They are produced from the dharmadhātu like marvellous and huge clouds. Many flowers drop in front of many Buddhas. Scatter the flowers for other mundane divinities. Dedicate the flowers in accordance with the mantra and the nature of the divinities. In this way fragrant powder will be offered properly. Joining the thumb and the fourth finger is called an auspicious mudrā. The flowers to be offered should be dedicated touching his own chest. For the mundane divinities the flower would be in the position of the navel. Dedicate the mudrā of vajramuṣṭi or padmamālā to the leaders and the saviours in the sky. As for many mundane gods do it in due order. There are two kinds of homa, the inner and the outer. When one is delivered from karma and birth, yet sometimes germs and seeds are produced. The homa burns the karma, so it is called the inner homa. There are three positions: the main divinity, the homa-kuṇḍa and the yogin. The three positions

accomplish the equality of the three mysteries (body, word, mind). Such is the superior homa in the world. If one practises otherwise, one does not understand the practice of homa. He is foolish and does not get the merit. He discards the wisdom of the mantra. The mantra of the Tathāgata-kula and the doctrine of the samyak-sambuddha (Bodhisattvas) are white and yellow. The Vajra-kula has many colours. The mantra of Avalokiteśvara is pure white, and is shifted according to the matter. All sorts of homa are offered usually in the double square altars. [There are different forms of square, circular, triangular etc. according to the difference of śāntika/tranquil, pauṣṭika/ growth of welfare, vaśīkaraṇa/ overcoming by charms and ābhicārika/ enchantment, but all of them are performed on a square maṇḍala. The square altar is used commonly for all kinds of homa.] The circular altar is used for śāntika homa. The triangular altar is used for ābhicārika homa, and semi-moon (semi-circular) is used for ākarṣaṇa and vaśīkaraṇa. Firstly the figures should be known. They are male (jñāna/ wisdom) and female (dhyāna/ meditation). They are produced out of the marvellous wisdom according to the form of the sorts. Therefore the wisdom and the Buddha are always the same though the homa is marvellous and is different according to the things. The size and form of the altar is due to the mind. The seat and the mudrā differ according to the mind. The bodhicitta influences many divinities. Many Buddhas as well as all the mudrās and mantras are produced from the bodhicitta. The seal of Vairocana Buddha is granted to many disciples. So the bodhicitta is the symbol for explaining the dharmadhātu. There are three kinds of abhiṣeka. The son of the Buddha should listen sincerely. The expedient of the mystic mudrā is far from action. This is called the first superior dharma. It is why the Tathāgata gives abhiṣeka. The second one gives rise to many matters. The third is granted by the mind, beyond time and space. That makes the divinity rejoice. It should be done as explained. The Buddha gives abhiṣeka directly. This is the most superior. The Samyak-sambuddha preaches five kinds of samaya (vow not to transgress a discipline) in summary. The first is the samaya that looks a maṇḍala that is accomplished. It does not teach the true words as yet. It does not gives his mystic mudrā. The second samaya is to enter and look at the assembly of sacred divinities. The third samaya has an altar and the mudrā and performs an excellent deed according to the doctrine. (The ācārya teaches mudrā, mantra and practice for each divinity). Next (fourthly) it is necessary to preach to have a samaya for permitting the instruction of the teaching. It has the mudrā and an altar and practises according to the teaching, but the mind-abhiṣeka is not given as yet, so the mystic wisdom is not yet producd. Therefore the mantra-yogin

should practise the fifth vow in the mystic maṇḍala and should be given abhiṣeka according to dharma. If it does not agree with this, it cannot he called samaya. If the mantra-yogin dwells well and meditates on the mind, he will realize the mind. If he is not attached to himself, to the dharma meditated and to the accomplishment, he is called a Bodhisattva. He can acquire meditation and practice without causes and give advantage to sentient beings with expedients. It is to let them plant many good roots. Therefore he is called the sacred one among men.

He dwells stable like the Sumeru among the dharmas that are tranquil and have no original quality (svabhāva). This is called seeing the truth. This vacancy is the reality, it is not false speech. What he looks is like the Buddha. Anterior Buddhas looked the same way. The siddhi that obtains the bodhicitta is the utmost. There is distinction among the five siddhis. They are entering the exercise, proceeding assiduously in many bhūmi, the five miracles in the world and the Buddhas and the pratyekabuddhas. If the exercise has no interruption, and goes on to the purification of the mind, it makes mature what is not mature. Then the siddhi is attained. At that one moment the pure deed and the mind are equal. The mantra-yogin can produce siddhi according to his will. The siddhi rises in space just as the illusion has fear of nothing. It is perplexed with the net of the charm just as the net of Śakra(indrajāla) , or many people in the gandharva-nagara (mirage). The mystery of the body is like this. It is neither the body nor is it the jñāna. Although one goes to the palace of the heavens in his sleep, one does not forsake one's body, nor does one go there. The phase of the body that is produced from the meritorious deeds of one who dwells in the mantra-deed in the dream of yoga is like a rainbow. The cintāmaṇi of the mantra is produced from the mind, the word, the body, and drops many things according to his will, and yet he has no thought of discrimination. Just as space in the ten directions is separated by many phenomenal actions, the mantra-yogin is not tainted with the deed of discrimination. He understands that there is nothing but thought and should observe universally in this way. Then the Buddhas are happy by one speaking the true words. The Enlightened One among men preaches two kinds of homa. They are the inner and the outer ones. In order to increase prestige one should observe and realize the kind and nature of many sacred ones. Many mantras in the world explain their amount. Many divinities of much knowledge and the vidyā spoken by them and the Mahābala-mudrā are a result of the mundane world. So it is said that it has a limit. Though it is realized it does not stay long. All of them are the dharma that is produced and decays. The mantra in the supra-world is non-produced

and originally unborn. The Buddha exterminated deed and birth and vanquished Māra. He is separated from the three evils (rāga, dveṣa, moha). I will now preach mantras of the pratyekabuddhas, the Buddha, the śrāvakas and the Bodhisattvas. They surpass the three times and are produced from many causes. The visible results at present and the invisible results in future are produced from the mind, the word and the body. The result and the number that are handed down in the world pass one kalpa (aeon) while the mantra preached by the Samyak-sambuddha passes many kalpas. The samādhi of Maharṣi Samyak-sambuddha and the sons of the Buddha is pure and beyond thought. The thought is mundane. What gets the result in accordance with the deed (karma) is mature and has the time of maturity. Many deeds are revolved freely. Because the mind has no svabhāva (original quality), it is away from deed and birth. So it is equal to space.

Again, oh master of mysteries, listen to me clearly. The mystic mudrā and the figures of the sacred ones in the maṇḍala, the disposition of the position of sacred divinities, the presentation of the prestige and the destination of the samaya symbols of the divinities, these five are the conduct of the dharmadhātu-ākāśa of the Buddhas in former times who attained enlightenment. Their original vow was to deliver the world of countless sentient beings, to give advantage and to make happy the Bodhisattvas who perform the deeds of the Bodhisattva in Mantrayāna. Vajrapāṇi said: "I would like to listen to you on such matters." Then Bhagavān spoke with the following gāthā: "The first maṇḍala disposed by the Enlightened One is the mystery of mysteries. It is produced from Mahākaruṇāgarbha. I will preach one by one all the figures of the maṇḍala in the countless worlds and supra-worlds. Listen to me. A corridor encircles the maṇḍala and there is a gateway. The maṇḍala is adorned with vajramudrās. A cross-vajra (karma-vajra) is in it. A good lotus on it is open and contains seeds. The mudrā of the big lotus is decorated with big anusvāras (dots) (on the central terrace and each of the eight petals). The eight petals are well arranged. They are good-looking and have stamens and pistils. The letters born from the twelve members pervade the central terrace of a lotus. The sacred man, the leader attains sambodhi on it. He is encircled by followers (parivāra) who have entered the maṇḍala. It should be known that this is the first karuṇodbhava (born out of compassion) maṇḍala. Many quarters are derived from this. Each of them follows the original teaching. The action, the figures, the siddhi and the sons of the Buddha are disposed.

Again oh master of mysteries, the maṇḍala of Tathāgata manifests in it the colour of śaṅkha like the pure circular moon. The triangle of all the Buddhas is seated on a

white lotus. It is symbolized by an anusvāra dot and is encircled by vajra-mudrās. The lord of the mantra emits light all around. It flows universally with the mind without doubt. Next oh master of mysteries, listen to me, oh son of the Buddha. The mystic maṇḍala of Avalokiteśvara has the phase that pervades everywhere. An auspicious śaṅkha is in it. It produces a padma flower that is open and contains seeds. The wisdom of vajra is represented above and the mudrā of mahāpadma receives it. It has all the seeds and they will become good seeds. Tārā, Bhṛkuṭī, Pāṇḍaravāsinī, Vidyā Bhogavatī, Mahāsthāmaprāpta and many auspicious students are in the maṇḍala. The mudrā of Mahāsthāmaprāpta is represented with a nice-looking symbol. Hayagrīva is in a triangle duly. He is encircled by a maṇḍala. He is august and has the light of the early sun. He should always be placed near the Vidyārāja. Place the intelligent one stably.

Next I will preach the second maṇḍala, oh master of mysteries. It is rectangular and is surrounded by vajramudrās. All is marvellous and golden. Place a lotus in the center. Water vessels (kalaśa) are expressed on the pedestal. The colour of the light is like the pure moon. Encircle and adorn it with the great anusvāra dots. It shows the mudrā of Mahāvāyu about it. It is trailing like a dark cloud. It is the figure of a pulsating standard. Make a symbol of anusvāra. Fierce flame is produced on it. It is the same as the fire at the end of the aeon (kalpa). It should be in the form of a triangle. Surround it with triangles. Series of light pervade in the colour of morning sun. There is a padma (red lotus) in it. It is dark red like the fire at the end of kalpa. A mudrā of vajra is on it. It flows and extends emitting brilliance. Utter the voice of *hūṁ*. There are excellent bīja letters.

The past Buddhas spoke that this is the maṇḍala of the brave one (vīra). In this maṇḍala are the mother of the kula (family), Śaṅkara, the master of Vajrakula, Vajrāṅkuśa, Vajrasūci, venerable Vidyādharas. All of them have the mudrā, maṇḍalas, forms and colours of many sons of the Buddha. They should correspond to their categories with the accomplished karma.

The Vajreśvaras that I preach are as follows: Gaganavimala, Vajracakra, Vajradaṁṣṭra, Vajrasurata, Vajrayaśa, Mahākrodha, Vajraśīghra, Vajraśānti, Mahāvajra, Nīlavajra, Padmavajra, Virūpākṣavajra, Suvajra, Vajra, Niṣprapañca and Gaganānantavikrama. White, yellow, red or black, mudrā, figures and others are explained in these maṇḍalas. The samaya symbols have distinction according to the categories such as triśūla, one-pronged vajra, five-pronged vajra with two heads and the mālā of Vajradhara. Write down bīja letters for each divinity. Great merit is expected. The

maṇḍala of Acala is with the vāyu-cakra and Agni. It is below Vairocana near the direction of Nirṛti. Bījas surround it. Dispose delicate mahājñāna khaḍga (great sword of wisdom), a pāśa-mudrā and a wise one. Trailokyavijaya is different. He is in the vāyu-cakra surrounded by vajramudrā and he dwells in three places.

Next oh master of mysteries, I will preach the mother of the Buddhas and the Bodhisattvas in the maṇḍala. When the sacred figure is installed in the maṇḍala, she is excellent and in true golden colour. Surround it with vajra-mudrās. This is the most excellent maṇḍala. I will now tell of her sacred figure. There is a big lotus in the maṇḍala. It is brilliant all over and yellow. Put the uṣṇīṣa of the Tathāgata inside. Draw Tathāgata-cakṣu at one third position surpassing the middle position. She is inside the flame. Write bījas all over. Next there is the sacred cintāmaṇi of all the Bodhisattvas. Their maṇḍala is circular and white and yet protrudes in four directions. It is quiet all over and extremely pure. It satisfies all wishes.

Again listen to me clearly. The maṇḍala of Śākyasiṁha is Mahendra. It is very good and really golden. The four sides are equal and there are vajramudrās as in the above-mentioned maṇḍala. A padma is represented above and it has yellow resplendence. A big bowl (pātra) has flames, surrounded with vajramudrā. Kāṣāya (monastic robe) and khakkhara (staff) are placed in due order. I will now preach five kinds of Buddhoṣṇīṣa. Listen to me clearly. Sitātapatra is symbolized by the mudrā of a parasol. Jayoṣṇīṣa the wise is surrounded by a big jñāna-khaḍga (wisdom-sword). He has flowing light all around. The cakra-mudrā for Vijayoṣṇīṣa, the aṅkuśa-mudrā for Vikiraṇoṣṇīṣa, the form of hair-tuft for Mahoṣṇīṣa. This is named the mudrā of fire-gathering. Vajra for Mahoṣṇīṣa. A padma for Udbhava. Śaṅkha for Anantasvara. The characteristics of figures should be examined by observation. A maṇi jewel is used for ūrṇā. Next listen for Buddhacakṣu. It has uṣṇīṣa on the top, which is yellow all over. It is surrounded by vajras. The mudrā of Vijayā is a padma held in a hand. Vijaya has a big mouth and is seated on a black lotus. Śuddhāvāsas make the deed of pure domain. Put many mudrās for them. Oh son of the Buddha, listen to me clearly. They are the thinking hand, good hand, laughter hand, flower hand, space hand. Draw them according to the rule. A kalaśa for Pṛthivī that is circular and white, surrounded by vajras. The mudrā of Agni invited is the hand of Maharṣi. A Veda-hand is drawn for Kāśyapa, Gautama, Makaranda, Garga, Vasu and Garbha. They should be placed in the Agni-maṇḍala. Daṇḍa-mudrā is drawn for Yama in the vāyu-cakra. Mudrā of a bell for Mṛtyu, mudrā of Ketu for Kālarātrī, śūla for Rudra, padma for the queen of Brahmā, śakti for Kaumārī,

[cakra for Nārāyaṇa according to the commentary of the Vairocana-sūtra], a mudrā of cakra for Vaiṣṇavī. It should be known that mudgara (hammer) is drawn for Yamī. Use the mudrā of kapāla (skull) for Kauberī. All of them are in the vāyu-maṇḍala, surrounded by crows, eagles, vultures and jackals. If one wishes to get siddhi, one should draw them according to the rule. A big sword is used for Nirṛti, a beautiful cakra for Viṣṇu, a śakti for Kumāra. Nanda and Upananda are in dense clouds and lightning. They have the colour of a blue pool. The maṇḍala of Śākyasiṁha is between the side rooms of the gateway. A triśūla is used for Śaṅkara (Śiva). Make the mudrā of śakti for the consort of Śiva. A kalaśa for Candra. It is pure white and paved with a lotus. A vajra-cakra for Āditya, in the form of a carriage. Jaya and Vijaya are very powerful. Many mudrās of big bows are used for them. They are in the Indra-cakra. A mudrā of wind-banner is in the direction of Vāyu. A mudrā of musical instrument (viṇā) for Mañjughoṣa. A snare for Varuṇa, which is in the circular maṇḍala. You mahātman should know that bīja letters surround it in circular form. Such symbols are the parivāra of Śākyasiṁha. I have just enunciated briefly.

Listen clearly, oh son of the Buddha. The vajra-maṇḍala of granting vow is in proportion in the four directions, guarded by the mudrā of vajra. Make a fire-producing maṇḍala there and place the mudrā of blue lotus nice in the center. Surround it by the mantra of Mañjughoṣa the wise, arrange the bija letters according to rule. Decorate all around with blue lotuses. Draw many figures of brave ones according to the ritual. Jālinīprabha is symbolized by aṅkuśa-mudrā, Ratnakūṭa has ratna-mudrā, and Vimalaprabha kumāra has a blue lotus that is not yet open. Many parivāra (followers) of Mañjughoṣa the wise are symbolized by due mystic mudrās. A mudrā of khaḍga (sword) in for Keśinī and a śūla (short spear) for Upakeśinī and daṇḍa (club) mudrā for Citrā. Vasumatī is symbolized by the mudrā of a banner. A mudrā of Aṅkuśī for his summoned servant. Make it all in this way. Surround it with blue lotuses (nīlotpala). The mudrā of a small sword is used for all the parivāras. The bīja of Mahāvīrya is for Sarvanivaraṇa-viṣkambhin, the cintāmaṇi. Splendid group servants are in the Agni-cakra. It should be known that the mystic symbols of his parivāra should be drawn. I will now declare extensively. Kautūhala has a ratnakalaśa with a vajra. Ārya Abhayaṁdada has an abhaya-hasta. Apāyajaha has the feature of a raised hand. Paritrāṇāśayamati has his left hand always on the chest. Mahāmaitryudbhava has a hand holding a flower. Karuṇamati has the middle finger on the heart bent and dropped. Sarva-dāha-praśamita has the hand that grants many wishes. The water of amṛta pours on the tips of many

fingers. Acintyamati has a hand with a cintāmaṇi. All of them are on a lotus in the maṇḍala. The mystic mudrā of Kṣitigarbha in the north will be preached next. First make a decorated seat and put it on the Indra-maṇḍala. A big padma emits flames that are variegated mixed colours. Establish a big standard there and put a great treasure on its tip. This is called the most excellent mystic mudrā. Make the leading parivāra elaborately. There is an immeasurable and countless multitude. Their mudrās are three-pronged vajra on a treasure for Ratnākara, one-pronged vajra on a treasure for Ratnapāṇi, two-pronged vajra on a treasure for Vasudhara, and five-pronged vajra on a treasure for Ratnamudrāhasta, and a mudrā of karmavajra (crossing-vajras) on a treasure for Sthiramati. All of them should stay in the maṇḍala. Ākāśagarbha in the west is on a white lotus seat in a circular and pleasing maṇḍala. Place a mudrā of mahājñāna-khaḍga there. In this way sharp blades are acute as ice and frost. His bīja is his own. Wise man should place it. Draw the mudrās of many parivāras in accordance with the ritual. Sacred Gaganavimala should be drawn with a mudrā of cakra. Cakras surround it. They are all in the vāyu-maṇḍala. Place a śaṅkha for Gaganamati in the vāyu-maṇḍala. A white lotus for Śuddhamati in the vāyu-maṇḍala. The mudrā of Caritamati is the jewel of musāragalva. Insert a blue lotus above and put it in the vāyu-maṇḍala. Put the vajra-padma for Sthiramati in the vāyu-maṇḍala. I have preached in summary the mystic mudrās of many sacred divinities belonging to the Buddha.

CHAPTER 12
THE RITE OF ENTERING THE MYSTIC MAṆḌALA

Then Bhagavān declares the rite of entering the mystic maṇḍala. An udāna says: The erudite in mantra having mastered the mystic maṇḍala duly extinguishes all the sins for the sake of disciples. Life is burnt so that it will never be reborn. It is reduced to ashes and yet life is reborn, that is to say, a letter is burnt by a letter and it is reborn by a letter. All the lives and the births are pure and immaculate. Make their vessels with twelve letters. In this way, the samaya discipline is equal to, and does not contradict, all the Tathāgatas, Bodhisattvas, the saviours, Buddhas, śrāvakas and all the worlds. If one understands the mystic maṇḍala of the equal samaya vow, one will be free in entering all doctrines in the maṇḍala. My body is equal to his. So also is the mantra-yogin. Because they are not different, they are called samaya (equal).

CHAPTER 13
ENTERING THE POSITIONS OF MYSTIC MAṆḌALA

Then Bhagavān Mahāvairocana enters the equally attained samādhi. He dwells in dhyāna to observe sentient beings in the future world. At once many Buddha-lands are flat like a palm. Five kinds of treasures are mingled and the gateways are decorated with precious canopies. Sentient beings are vast like so many tassels. Precious bells, white whisks, beautiful robes and banners drop beautifully and adorn the gateway. Maṇi-standards are erected in eight corners and the water with eight guṇas is fragrant and replenished. There are innumerable birds including mandarin ducks, geese and storks that sing in harmonious voices. Flowers of the season and miscellaneous trees are flourishing near many ponds and are luxuriant and beautiful. Necklaces of five jewels are hung in the eight directions. The earth is soft like cotton. One who touches and treads on it enjoys pleasure. Innumerable music instruments sound in tune. The sound is so delicate that many men want to hear it. There are many palaces, temples and enchanting seats that are realized according to the merit of innumerable Bodhisattvas. The Tathāgata manifests great lotus-kings who are symbols of the dharmadhātu produced out of the creed and the vow of the Tathāgata. The body of dharmadhātu of the Tathāgata dwells stably in it, and it rejoices many sentient beings according to their qualities. All the limbs of the Tathāgata have the power of non-hindrance. It is born from the creed of the ten jñāna. They have features embellished with innumerable forms and colours. The body that is nurtured by the merits of pāramitās of gift, discipline, perseverance, assiduity, meditation, and wisdom performed in innumerable hundred of thousand of koṭi nayuta kalpas appears at once. He appeared and uttered a loud voice in the great assembly of many worlds. He preached a gāthā: "The Buddhas are very marvellous which is inconceivable for inferior wisdom. They preach the dharmas with the comprehensive wisdom that has no ālaya. If yogins understand the phase of the dharmas that cannot be obtained (śūnyatā of the dharma), they can obtain what is not obtainable and they will be able to be leaders, the Buddhas.

Uttering the voice in this way, he (nirmāṇakāya of the Buddha) enters the dharmakāya inconceivable of the Tathāgata.

Then Bhagavān again told Vajradhara, the master of mysteries, oh good man, listen clearly about the maṇḍala in the mind. Oh master of mysteries, the body of the

dharmakāya that is born in the equally attained samādhi is the svabhāva (self-quality) of the dharmadhātu. He gives the benediction (adhiṣṭhāna) of the mudrā of mantras on the maṇḍala in the mind. Because it is pure in its essence, and because it is protected by karma-vajra, it removes the mistakes of stocks of all dirt and dust, ego, man, sentient beings, life, mind-born god, pupils and builders. There is a square maṇḍala with four gateways. They are open towards the west. There is a way of circumambulation around it. Inside is a big lotus-king born of the mind with eight petals. It pushes out a stem and opens stamens and pistils. It is variegated and beautiful. A Tathāgata is in it. He is the most excellent person in all the worlds. He transcends the body, the word, the mind and the bhūmi (ground) until he reaches cittabhūmi (mind-ground). He obtains an excellent and pleasant result. Ratnaketu Tathāgata is in the east, Saṁkusumita-rāja Tathāgata is in the south, Dundubhi-nirghoṣa Tathāgata is in the north, Amitāyus Tathāgata is in the west, Samantabhadra Bodhisattva is in the south-east, Avalokiteśvara Bodhisattva is in the north-east, Mañjuśrī Kumāra is in the south-west, and Maitreya Bodhisattva is in the north-west. The mother of the Buddhas and Bodhisattvas is in the pistils. She is adorned with the parivāra of six pāramitā-samaya. Below are arranged the angry divinities, the vidyādharas. Vajrapāṇi Bodhisattva, their chief disposes of the inexhaustible ocean. Innumerable divinities of Śuddhāvāsa encircle it.

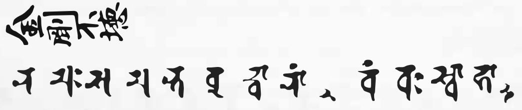
Then the yogin should dedicate to all the sacred beings all the mind-produced incense, flowers, light, fragrant powder, and many dishes in order to realize the samaya. An udāna says: The mantra-yogin should draw the maṇḍala faithfully. Regard himself the dharmakāya (Mahāvairocana) and purify the dirt with the letter *ra*. Seated stable in the seat of yoga, meditate on many Tathāgatas. He will grant the letter A with mahā-anusvāra on top of the head of disciples. The assistant hands over a flower to the disciple and lets him throw it on the body of the ācārya, the teacher. He will tell what the yogin reveres of what he looks inside himself. Because this is the best maṇḍala, he should give the samaya.

CHAPTER 14
THE EIGHT MYSTIC MUDRĀS

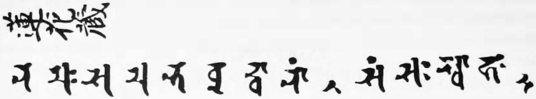
Then Bhagavān Vairocana again observed the multitude and told Vajradhara, the master of mysteries: "Oh son of the Buddha, there are eight mystic mudrās which are the most esoteric. They are equal to the position of sacred divinities, and to the powerful gods. Their symbols are Mantrayāna. They have maṇḍala and correspond to the chief divinities. The Bodhisattvas who perform the deed of the Bodhisattvas in Mantrayāna should know in this way. Himself staying in the form of the chief divinity, he is solid and immobile. If he knows the chief divinity and he dwells like the chief divinity, he will obtain siddhi. What are the eight mudrās? Make the samputa-añjali with both hands and spread the indexes and the little fingers in such a way as to look to emit the light. This is the mudrā that produces the prestige of Bhagavān (mudrā of sarvajñāna). The maṇḍala is triangular and has light. The mantra is: *namaḥ samanta-buddhānāṁ/raṁ raḥ svāhā*. **238**



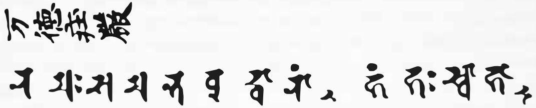
Make this mudrā and bend the index and put on the thumb. Make the form of the letter *vaṁ*. This is the indestructible vajra mudrā of the Bhagavān. This maṇḍala looks like the letter *vaṁ* with vajra light. The mantra is: *namaḥ samanta-buddhānāṁ/ vaṁ vaḥ svāhā*. **239**



Make the preceding mudrā and spread the fourth finger and the middle finger. This is named the padmagarbha-mudrā. This maṇḍala has the form of the candra-cakra surrounded by padmas. The mantra is: *namaḥ samanta-buddhānāṁ/ saṁ saḥ svāhā*. **240**



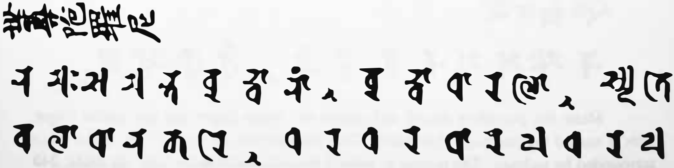
Make this mudrā and bend the two little fingers and put them in the palm. This is the mudrā of all the decorated guṇas of the Tathāgata. This maṇḍala is similar to the half-moon, surrounded by mahānusvāra dot. The mantra is: *namaḥ samanta-buddhānāṁ/ haṁ haḥ svāhā*. 241

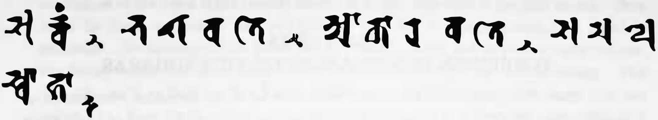


Make the añjali of unopened padma with the two hands and erect the two thumbs and bend them slighly. This is the mudrā born of all the members of the Tathāgata. The maṇḍala has the form of a kalaśa or the full moon surrounded by vajras. The mantra is: *namaḥ samanta-buddhānāṁ/ aṁ aḥ svāhā*. 242



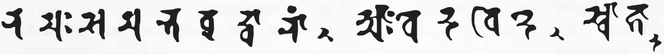
Bend the middle fingers of this mudrā. The other fingers are as before. This is the mudrā of the dhāraṇī of Bhagavān. This maṇḍala is like a colourful rainbow surrounded by vajra standards. The mantra is: *namaḥ samanta-buddhānāṁ/ buddha-dhāraṇī smṛti-balādhānakari dhāraya sarvaṁ bhagavati ākāravati samaye svāhā*. 243





Again make the samputa-añjali, open two middle fingers and put the little fingers and the thumbs together. This is called the mudrā of staying dharma of the Tathāgata. This maṇḍala is just like space. It is surrounded by various colours. It has two anusvāras. The mantra is: *namaḥ samanta-buddhānāṁ/ āḥ vedavide svāhā.* **244**

法住真言



Make the samputa-añjali as before. Join the two hands and revolve them. This is called the rapidly holding mudrā of Bhagavān. The maṇḍala is like space. Let it be adorned with blue points. The mantra is: *namaḥ samanta-buddhānāṁ/ mahāyoga-yogini yogeśvari khaṁjarike svāhā.* **245**

迅疾持真言



Oh master of mysteries, this is called the mudrā of the mystery of Tathāgata. It is the best and mystic. Do not give it to others. But the exception is as follows: one who has received abhiṣeka, whose quality is tender and harmonious but diligent and solid, who has good vow, reveres his teacher and remembers gratitude, who is pure both inside and outside, and who forsakes life in order to look for the dharma".

CHAPTER 15
FORBIDDEN OBSERVANCES OF VIDYĀDHARAS

Then Vajrapāṇi asked Bhagavān Vairocana as to the forbidden observances of vidyādharas with a gāthā: It is for the Bodhisattva who practises the deed of Bodhisattva in Mantrayāna. "How to realize the forbidden observances ? How should a yogin dwell in discipline ? How to get rid of many attachments by performing the discipline ? How long a time will it take to accomplish the discipline by performing the practice ? Which doctrine will he observe and know its prestige ? How to be separated from the time, direction, deed, dharma and adharma ? How to realize them rapidly ? Please tell me how much ? Such was proclaimed by former Buddhas. Please let me get the siddhi. I now ask the sacred one among men who is enlightened with sarvajñana. It is for the sake of future generations that the sacred one among men realized it. "

Then Bhagavān Vairocana had compassion on sentient beings and said in a gāthā: "Very well, brave one, oh meritorious Vajradhara, this is the excellent discipline that was explained by the Buddhas in former times. The śīla (discipline) that is produced from vidyā will enable to get a siddhi by Enlightenment in śīla. It is to give advantage to the world. It produces the truth and does not produce suspicion. He (the yogin) dwells always in samāhita and performs śīla. The bodhicitta, the dharma, the deed and result of study are united into one phase. Be far away from many fabrications. The śīla is like the Buddha's wisdom. If it is otherwise, that does not mean to have discipline. If he can be free in dharma and masters, he gives advantage to sentient beings. If he performs the deed of non-attachment, gravels can be treasures. When meditation of the sacred Buddha is accomplished, the doctrine of Mantrayāna preached will be completed, fulfilling the amount of discipline. The meditation of Cakravartin should be done first. The yogin dwells in the Indra-samādhi and make the mudrā of vajra. He nourishes himself with milk. The yogin will pass one month when he will control the inhaling and exhaling breath. Next he arranges himself in the fourth finger and drinks pure water with padma-mudrā in the second month. Next he has meditation of excellent agni-cakra (the middle finger) in the third month. He does not want to take food. The mudrā is mahājñāna-khaḍga. He burns all the sins and produces the body, the mind and the word. The mudrā is the vāyu-cakra (the index) in the fourth month. The yogin always drinks the wind, makes the mudrā of dharmacakra-pravartana, keeps the mind and recites the mantra. The

meditation of the vajra argha (water) dwells in yoga. This falls in the fifth month. Then he is far from acquisition and non-acquistition. He has no attachment, is equal to sambodhi. He harmonizes the index and the middle finger and surpasses many failures. He should recite one more month and abandon advantage and non-advantage. The divinities such as Brahmā and Śakra, mahoraga and piśāca dwell apart from him and salute him. Everybody protects him and everybody receives his instruction. When he can be in such a condition, medical god among humanity and celestial beings, many ṛṣis, vidyādharas will accompany him and will act as he orders. If the evil-doers and givers of obstacles such as rākṣasas and Sapta-mātṛkā look at the mantra-yogin, they will revere him and will go away. Then they see the light in this side, they will scatter as if from a strong fire. Because the yogins abide by discipline according to the instructions, they are true sons of Samyak-sambuddha. They are free in everything. They conquer invincible ones like the great Vajradhara. They give advantage to many sentient beings, just as Avalokiteśvara does. When the sixth month is over, he can get the result in accordance with his original wish. He will have compassion on himself and on others and save them."

CHAPTER 16
THE TRUE WISDOM OF THE ĀCĀRYA

Then Vajradhara asked Bhagavān Mahāvairocana as to the heart of the mantras of many maṇḍalas. He spoke a gāthā: "What is the heart of all the mantras, the true words ? How can he who understands it be called an ācārya ?" Then Bhagavān Mahāvairocana consoled Vajrapāṇi: "Very well oh mahāsattva". He rejoiced his mind and told these words to him: "You understand the great heart of mantra wisdom that is the most mystic. I will now proclaim it for you. Listen very clearly with the heart. The so-called letter A is the heart of all mantras. Innumerable mantras pour out of this letter and all vain argument ceases and good wisdom is produced. Oh master of mysteries, what is the heart of all mantras ? The Buddha, the sacred one among men preached the letter A which he called a bīja (seed). Therefore everything is like this. Place it stably in many members (of the body and the mind) and dispose it properly and grant it in accordance with the rules. The original letter pervades the additional letters, many letters make up the sound and the limbs are produced from them. So they will pervade all the bodies and produce many virtues. I will preach now how they are disposed. Son of the Buddha, listen attentively. Make the mind with the mind. Dispose the remainder in the members. If one exploit is made in this way, it is equal to my body. You should dwell in the seat of yoga and contemplate of many Tathāgatas. If one understands this vast wisdom in this doctrine, it is the samyak-sambuddha with great merit. He is called an ācārya. This is Tathāgata, also called the Buddha. He is Bodhisattva, Brahmā, Viṣṇu, Maheśvara, Āditya, Candra, Varuṇa, Śakra, Lokeśvara, Kālarātrī, Yama, Pṛthvī, Mañjughoṣa, Brahmarṣi and the god of those who bathe always. He is also called brahmacārin. He is a bhikṣu without passion, happy one and guhyadhara, sarva-jñāna-darśana, dharmeśvara and Vasudhara. He dwells in bodhicitta and in the quality of śabda-jñāna (voice-wisdom), and is not attached to all the Dharmas. He is called the one who pervades all over. He is one of the true word, one who has auspicious mantra, king of the true word, vajra-mudrā-dhara. All the letters (akṣara-cakra) should be placed in many members of the body. It should be known:

1. Put the letter *hūṁ* between the eyebrows.

2. Put the letter *saḥ* beneath the chest. This is called the padmapada. I have the same mind. I am free everywhere and pervade many sentient beings and non-sentient

beings.

3. The letter *A* is the first life.
4. The letter *va* is called water.
5. The letter *ra* is called fire. The letter *hūṁ* is called anger.
6. The letter *kha* is equal to space. It is the most vacant point.

One who knows this utmost truth is called an ācārya. So you should understand with an expedient what the Buddha preached. If you perform always diligently, you will get the word of amṛta (immortality).

CHAPTER 17
THE DISPOSITION OF LETTERS

Then Bhagavān again told Vajrapāṇi: "Again oh master of mysteries you should listen attentively as to how to dispose the letters that were declared by the Buddha.

7. The letter *ka* is below the throat.
8. The letter *kha* is above the gum.
9. The letter *ga* is in the neck.
10. The letter *gha* is in the throat.
11. The letter *ca* is in the root of the tongue.
12. The letter *cha* is in the tongue.
13. The letter *ja* is in the tip of the tongue.
14. The letter *jha* is in the origin of the tongue.
15. The letter *ṭa* is in the leg.
16. The letter *ṭha* is in the thigh.
17. The letter *ḍa* is in the waist.
18. The letter *ḍha* is seated in the seat.
19. The letter *ta* is the last member.
20. The letter *tha* is the abdomen.
21. The letter *da* is the two hands.
22. The letter *dha* is the side.
23. The letter *pa* is the back.
24. The letter *pha* is the chest.
25. The letter *ba* is the two arms.
26. The letter *bha* is below the arms.
27. The letter *ma* is in the mind.
28. The letter *ya* is the hidden private parts.
29. The letter *ra* is called the eye.
30. The letter *la* is a broad ridge of the nose.

31, 32. The letters *i* and *ī* are the two corners of the eye.

33, 34. The letters *u* and *ū* are two lips.

35, 36. The letters *e* and *ai* are two ears.

37, 38. The letters *o* and *au* are two cheeks.

39. The letter *aṁ* is the letter of bodhi.

40. The letter *aḥ* is the parinirvāṇa.

If a yogin knows all these dharmas he will realize enlightenment. The property of all wisdom is always in his mind. The world calls him the omniscient. He is called sarvajñāna.

SCROLL SIX
CHAPTER 18
RECEIVING THE EXPEDIENT AND LEARNING THE DISCIPLINE

Then Vajradhara, the master of mysteries, told the Buddha: "Oh Bhagavan, I prey, will you please let Bodhisattvas and Mahāsattvas have jñāna-upāya (wisdom-expedient) and let them explain what they have exercised to the devotees, and let the devotees have no doubt of the Bodhisattvas and Mahāsattvas to be free from suspicion so that their mind is indestructible in the course of transmigration ?" As soon as he said so, Bhagavān Vairocana observed all the dharmadhātu with the eyes of the Tathāgata and told Vajradhara, the master of mysteries: "Listen, oh Vajrapāṇi, I will now explain the way of dextrous practice. Bodhisattvas and Mahāsattvas who dwell here will be able to master Mahāyāna. Oh master of mysteries, Bodhisattvas should observe the discipline of not depriving life. This should not be done. Taking what is not given, a malicious deed of passion, false speech, harsh speech, back-biting, senseless speech, anger and the negation of cause and effect, all should not be done. Oh master of mysteries, a Bodhisattva should do what he has learnt thus. He should do according to what he has learnt, together with Samyak-sambuddha and many Bodhisattvas. He should learn in this way".

Then Vajradhara, master of mysteries, told the Buddha: "Bhagavān preached ten ways of good conduct in śrāvakayāna. People in the world and many ascetics of the other religious practice voluntarily always in the ten ways of good deeds. Oh Bhagavan, what is the difference there ? What are the various specialities ?" When he had said so, the Buddha told Vajradhara, the master of mysteries: "Well, well, oh master of mysteries, well, you ask this meaning to the Tathāgata. Oh master of mysteries, listen to me clearly. I will now preach the way of difference, the dharma of the one way. Oh master of mysteries, I say, the discipline (śikṣāpada) is far from the wisdom-expedient (jñāna-upāya). It does not mean that they are taught to be fulfilled, that they cultivate partial wisdom, and that they practise the ten ways of good conduct. Many men in the world are attached to the ego. They are away from being turned by other causes. Bodhisattva, on the other hand, practises Mahāyāna, enters the equality of all dharmas. He receives the wisdom expedient and he regards both himself and others, therefore many conducts turn. Therefore, oh master of mysteries, Bodhisattva takes the expedient of wisdom and

enters the equality of all dharmas, and will learn assiduously."

Then Bhagavān observed the worlds of sentient beings with the eyes of great compassion and talked to Vajrapāṇi Bodhisattva: "Oh master of mysteries, those many Bodhisattvas observe the discipline of not depriving life, abandon the sword and stick, have no will to kill, and protect the lives of others as their own lives until the end of their lives. They have other expedients. It is not from enmity that they take steps among many sentient beings in order to deliver them from the result of their bad conduct in accordance with their deeds.

Again oh master of mysteries, a Bodhisattva should keep the discipline of not taking what is not given. If there are many good things kept by another, do not give rise to the mind of taking. How much less taking other things that are not given ? If other sentient beings have other expedients, and the Bodhisattva finds that they are misers and accumulate things, but do not give gifts, he should give in order to do away with this miserliness according to their kind. When you admire him, you should tell him that if he gives, he will get a good condition.

Oh master of mysteries, if the Bodhisattva raises covetousness and takes it, this Bodhisattva will lose the bodhicitta and will transgress the vinaya of asaṁkhyeya (non-action).

Again oh master of mysteries, the Bodhisattva should observe the discipline of non-sexual intercourse. Never arouse lustful passion on another's wife, on his own wife and on the women of his class and on a prostitute. It is worse to have intercourse illegally. If there are other expedients protect sentient beings according to what is delivered. Again oh master of mysteries, once the Bodhisattva keeps the discipline of no lie, he should not tell a lie even if it is for the sake of his life. Then it means that he deceives the bodhi of the Buddhas. Oh master of mysteries, it is said that the Bodhisattva stays in the highest Mahāyāna. If he speaks a lie, he will transgress the dharma of the bodhi of the Buddha. Therefore, oh master of mysteries, you should know this dharma in this way and should discard the untrue words.

Again oh master of mysteries, once the Bodhisattva receives the discipline of not-harsh blame, he should receive many sentient beings with tender heart and words, and suitable speech. What is the reason ? Oh master of mysteries, the first deed of the Bodhisattva is to give advantage to sentient beings. But if he finds another Bodhisattva stays in the cause of an evil world, he will say harsh words to disuade him. Again oh master of mysteries, when a Bodhisattva keeps the discipline of not back-biting (or tale-

bearing) he is away from words of estrangement and of annoying others. If he commits a crime, he cannot be called a Bodhisattva. Do not have the mind of separation from sentient beings. There is another expedient. If sentient beings have attachment to his opinion, let him dwell in one way by speaking a word of back-biting. It is the so-called way of omniscience. Again oh master of mysteries, the Bodhisattva should keep the discipline of not uttering worthless, mundane speech, he should keep suitable time and suitable place with agreeable talks and gives rise to instruction, let all sentient beings rejoice and let them purify the way of the ear. Why is it so ? Because the Bodhisattva has different word. Another Bodhisattva first laughs and jokes, and causes sentient beings to have wishes, and lets them dwell in the Buddhist Dharma. Such a Bodhisattva will not transmigrate in birth and death even though he speaks not-instructive speech.

Again oh master of mysteries, the Bodhisattva should keep the discipline of non-covetousness. When he enjoys things of others, he should not have attachment. Why is it so ? Because a Bodhisattva should not arouse attachment. If a Bodhisattva has attachment, he has no power in omniscience but will fall on one side. Oh master of mysteries, the Bodhisattva should arouse rejoicing and should think as follows: Let him do naturally what I would do, that is very good, so he is joyous and lets sentient beings not lose their property.

Oh master of mysteries, the Bodhisattva should not make the discipline angry. He should practise perserverance everywhere and he should not be attached to anger or rejoicing. His mind should turn with equality for resentment and familiarity. Why is it so ? The Bodhisattva should not have malice. Why is it so ? Because the Bodhisattva has originally pure nature. Therefore, oh master of mysteries, the Bodhisattva should keep the discipline of non-anger.

Oh master of mysteries, a Bodhisattva should discard the heretic view (the view to deny the rule of cause and effect), practise the right view, be afraid of the future, should have no damage, no evil, no flattery, should have an honest mind and have definte faith in the Buddha, the Dharma and the Saṅgha. Therefore, oh master of mysteries, a heretic view is the worst failure. It cuts all the good roots of the Bodhisattva. This is the mother of all bad dharmas. Therefore, oh master of mysteries, you should not give rise to a cause of heretic views even by a smile."

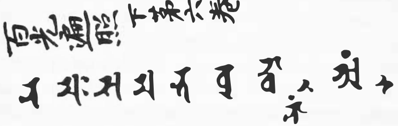
Then Vajradhara, master of mysteries told the Buddha: "Oh Bhagavan will you please tell me how to cut off the worst sin of the discipline of the ten ways of good deeds. Though a Bodhisattva is on a throne and dwells in a palace, surrounded by father, mother,

wife, children and followers and enjoys celestial pleasures, and yet why he does not get failure ?" When the Buddha was addressed so, he told Vajrapāṇi: "Well, well, oh master of mysteries, you should listen clearly and think over very well. I will now preach a good way of decision of the vinaya. Oh master of mysteries, you should know that, there are two kinds of Bodhisattvas. Who are the two ? They are: one who is in his house and another who has left the house. Oh master of mysteries, the Bodhisattva who is in the house keeps the five disciplines. He is free in position. He can follow time and place with many expedients, and freely dispose to look for omniscience. He has many expedients, manifests various attainments such as dancing, the lord of a divine temple, follows many expedients, accepts sentient beings with the four virtues (gift, affectionate speech, profitable conduct and cooperation with others), and lets them aspire for anuttara-samyak-sambodhi. That is to say, he keeps the disciplines of not depriving of life, discipline of not taking what is not given, no false speech, no lustful passion, no heretic view. These are called the five disciplines of the family life. The Bodhisattva should keep good disciplines that are taught and should believe in them completely and should learn diligently. He stays in active discipline by following the discipline of many Tathāgatas of ancient times. He has wisdom-expedient and can attain the highest and auspicious non-active (transcendent) discipline of the Tathāgata.

There are four fundamental crimes. They should not be transgressed even for the cause of giving life. What are the four? They are to slander the Buddhist Dharma, to abandon bodhi-citta, to be miserly in teaching the Dharma and to injure sentient beings. Why is it so ? This nature is evil and it does not mean to keep the discipline of the Bodhisattva. Why is it so ? Many Buddhas in the past and in future worlds and the sacred one among men at the present time have wisdom and expedients, perform the supreme bodhi and attain immaculate siddhi. To preach to be far away from expedient-wisdom of other disciplines means that the Mahāvīra (great courageous one) introduces many śrāvakas. "

CHAPTER 19
WHAT IS PRODUCED BY THE HUNDRED LETTERS

Then Bhagavān Vairocana observed the multitude of the assembly, preached the freedom of the mantra that accomplishes everything according to the wishes of Mantrayāna, the letter A that is the deity of the mantra and the very powerful letter *Aṁ* of the leader of the mantra. Because he stays in the three samayas (body, word, mind) and fulfills the three dharmas (principle, practice and effect), he told powerful Vajrapāṇi in a good voice: "Oh Brave One, listen clearly to many mantras and the leader of the mantra (the letter *Aṁ)*". He stayed at once in the samaya that produces wisdom and preached the mantra that illumines with one hundred lights and produces much dextrous wisdom: *namaḥ samanta-buddhānāṁ/aṁ"*. **246**



The Buddha told Vajrapāṇi: "This is the mantra of all. This is the mantra, the saviour of the world. It accomplishes very great prestige. It is samyak-sambodhi Dharmeśvara-muni (Vairocana). It breaks the darkness of all ignorance just as the sun shines universally. This is myself. Mahāmuni gives miraculous benediction to give advantage to sentient beings, and transforms himself to reveal miracles, and lets everything be produced in accordance with their aspiration. It works miracle for them. This is the highest letter (*Aṁ*). Therefore all the kinds are pure and far from dirt. You work assiduously in accordance with reason and should aspire to the Buddha-bodhi."

CHAPTER 20
EFFECT THAT CORRESPONDS TO THE HUNDRED LETTERS

Then Bhagavān Vairocana told Vajradhara, master of mysteries: "Oh master of mysteries, when Bhagavān the Mahābuddha enters mahājñāna-abhiṣeka, he dwells now in the word of three samayas (equality of the three guhyas, i.e. the body, the word and the mind). Oh master of mysteries, when Bhagavān enters mahājñāna-abhiṣeka, he reveals the Buddha's affair with the dhāraṇī (mantra-cakra)".

Then Bhagavān Mahābuddha stays in front of many sentient beings and makes many Buddhist affairs, preaches the word of the three samayas. The Buddha says: "Oh master of mysteries, the domain of my vāk-cakra (circle of the word) is vast and long. It reaches the immeasurable world at large. You should meditate on the pure gate. It shows a similar dharmadhātu in accordance with the species as its original nature and lets all sentient beings rejoice. It is as if Bhagavān Śākyamuni pervades inexhaustible space and operates Buddhist affairs in many lands. Oh master of mysteries, many sentient beings emit the marvellous sound (*Aṁ*), the decorated necklace from the circle of the letters of Bhagavān and give birth to the Buddha's image out of the Garbha (letter *Aṁ*). It is not to know to give joy according to the nature of sentient beings."

Then Bhagavān pervades the dharmadhātu in the seas of immeasurable worlds, encourages earnestly, accomplishes the bodhi and gives birth to the vow of Bodhisattva Samantabhadra.

The mantra-yogin is born in the sea of the adorned world of garbha where wonderful flowers are paved, purifies the Buddha-kṣetra with pure gates of many natures, manifests the bodhimaṇḍa and stays in Buddhist affairs. Next he aspires to the world of samyak-sambodhi. He knows that the mind is immeasurable, he knows that the body is immeasurable and so he knows that the wisdom is immeasurable, and so he knows that sentient beings are immeasurable. And so he knows that space is immeasurable. Oh master of mysteries, because he knows that the mind is immeasurable, he gets four kinds of the immeasurableness. And then he attains the most perfect enlightenment and has ten kinds of wisdom and conquers the four kinds of Māras (kleśa-M., mṛtyu-M., deva-M. and skandha-M.) and speaks with siṁhanāda (roar of a lion) because he has nothing to be afraid of. The Buddha spoke the gāthā: "The words of the supreme Enlightened

One, the brave one, were preached by many Buddhas in the discipline of the hundred letters" (the letter *A* with the illumination of a hundred lights).

CHAPTER 21
ACCOMPLISHING THE POSITION OF A HUNDRED LETTERS

Then Vajradhara, master of mysteries, got the unprecedented and preached a gāthā: "Oh Buddha, the saviour in the mantra, please preach as to how to produce the mantras. Oh Mahāmuni, how to know it ? Who will know where this is produced ? Who will produce such mantras ? Please preach me who produces it. The great courageous (Mahāvīra, i.e. Mahāvairocana) is the utmost one in the sermon. Please manifest all of this."

Then Bhagavān Dharmeśvara-muni pervaded perfectly and fully all the world. Bhagavān Vairocana the omniscient (sarvajña) said: "Oh Mahāsattva, revered Vajrapāṇi, I will now preach that all is subtle and rare. The secret essential of the Buddhas cannot be known by the heretics. If one gets the abhiṣeka of Mahāyāna in the karuṇodbhava-maṇḍala (maṇḍala produced out of compassion), he is temperate and keeps good behaviour, has always compassion and is altruistic. If one observes the bodhicitta in concrete form, one cannot look at the true aspect of the pure bodhicitta. If he can know the mahātman in his mind, it is the place where the Guide (Vairocana) lives in his mind. The eight petals are produced in the mind, and the lotus is extremely beautiful. The circle of the full moon is immaculate as a clean mirror. The saviour in the mantra (Vairocana) who always dwells in his mind is golden, dazzling and bright. Staying in samādhi, he destroys poison like the sun that is difficult to see. It is the same of many sentient beings. The mantra-yogin always gives mystic benediction all over inside and outside, and understands the clean mirror of the mind with such intelligent eyes. Because he looks at the clean mirror with intelligent eyes, he will see that his figure is tranquil and has the form of enlightenment. The body becomes the figure that is born from the body, and the mind is born from the mind, and it always produces many pure actions. There appears the light and it shines like lightning, and the mantra-yogin will do all Buddhist matters. If he attains the purity in fact, he can perform so also in hearing. He can perform many actions just as the mind thinks.

Again oh master of mysteries, many Bodhisattvas who perform the deeds of Bodhisattva in Mantrayāna give rise to their own figure. Nothing is so marvellous as sambodhi (Enlightenment). Just as the eye, the ear, the nose, the tongue, the body and the mind hold and gather the four great elements (the earth, the water, the fire and the

wind) and the mind is vacant in its essential nature. There is only the attachment of the name and the letter just as space. There is nothing to be attracted. That is equal to the figure. The Tathāgata realizes enlightenment by knowing that everything depends on each other without interruption. If one is produced according to causes, it is just as an image is produced. Therefore many main sacred ones are oneself. The self is the main sacred one. They arise reciprocally. The impure body produced from the pure body produces the figure of the sacred one. Oh master of mysteries, just observe, this Dharma depends on the mastering wisdom, and the mastering wisdom depends on the Dharma. The act upon each other, but they have no staying and their nature is vacant. Oh master of mysteries, how is the mind produced from the mind and how is a figure produced ? Oh master of mysteries, just as one who has mind has the will of attachment, white, yellow or red things are of the same kind as the mind, and the body moves in this way. Master of mysteries, when one looks at the maṇḍala in the mind, the maṇḍala is not different from the mind, and the mind is not different from the maṇḍala, just as, for example, when fever is healed, the fever of a sentient being is at once healed without doubt. Why is it so ? Because the mind is of the same form as the maṇḍala.

"Oh master of mysteries, what is the matter that a magician transforms a man and the man is transformed again ? What is the meaning ? Which is better ?" Then Vajrapāṇi told the Buddha: "Oh Bhagavan these two are not different. Why, Oh Bhagavan. It is because they are not truly produced. These two men are vacant in their essential nature, so they are equal to illusion. It is so, oh master of mysteries, many matters produced from the mind, the products of the mind, are all vacant, they are not two, they are not different".

CHAPTER 22
RECITATION FOR ATTAINMENT BY THE HUNDRED LETTERS

The Bhagavān told Vajradhara, the master of mysteries: "Listen to me clearly, oh master of mysteries, for the saviour of Mantrayāna, the (dirty) body is not different from the (pure) body. The (dirty) mind is produced from the (pure) mind. And it is purified well. The pure mind has light that issues from the pure mind and pervades many members. Foolish men do not always know it, so they cannot reach the way. What are born of the (pure) body have immeasurable sorts. So also the speech of the saviour of Mantrayāna is immeasurable. For example, just as an auspicious cintāmaṇi gives advantage in accordance with many wishes, so also the body of one who illumines the world attains all the reasons of the matter. Oh master of mysteries, how do all actions develop in the dharmadhātu that has no discrimination ? Oh master of mysteries, the space is not sentient beings, not jīva, not manuṣya, not mānava, not actor, not Veda, not a taker, not a taken. It is far away from all discrimination and non-discrimination, and yet it does not produce doubt as to all appearance and disappearance of the inexhaustible world of sentient beings and the action of many existences, so also the omniscience that has no discrimination is equal to space, and it evolves both inside and outside all sentient beings.

Then Bhagavān declared the world that purifies the inexhaustible world of sentient beings, the word that issues the samādhi, the word that cannot be thought and the word that is transferred to another part.

If there is no beginning of the rise of all dharmas, but they are produced according to the world, how can it be understood that the vacancy (the original non-birth) can give rise to the yogin ? To realize that the svabhāva is like this (i.e. that it is not produced and yet is produced) is called "cannot be obtained". The mind that is equal to space will be produced. That is the so-called bodhicitta. A yogin should give rise to compassion, and should dwell in the act of pure thinking according to many worlds. These are called the Buddhas. Though the Buddha-kṣetra is established out of the pure thought of the Buddha, it is not properly produced. So it is regarded to be vacant of the vacant. Just as the number is increased, one is increased to many, there is difference. So also is the vacancy of the Brave one. The increase follows gradually. It is due to the adhiṣṭhāna (benediction) of the natural wisdom by the letter *A* and other letters.

a sa va	*ka kha ga gha*
ca cha ja jha	*ṭa ṭha ḍa ḍha*
ta tha da dha	*pa pha ba bha*
ya ra la va	*śa ṣa sa ha kṣa*
ṅa ña ṇa na ma	

Oh master of mysteries, the samādhi way is accomplished by the benediction of the letter *A* that flows out of the vacancy and dwells temporarily. Oh master of mysteries, the letter *A* stays in many decorations and disposes the figures. Because all the dharmas are originally not produced, they manifest the natural forms. They manifest the form of the letter *va* by the meaning of unobtainability of the speech, or manifest the form of the letter *ka* because the dharmas are far from action. Because all the dharmas are equal to space, they manifest the form of the letter *kha*. Because the deed is unobtainable, the dharmas manifest the letter *ga*. Because of unobtainability of joining, the dharmas manifest the letter *gha*. Because all the dharmas are far from birth and death, they manifest the letter *ca*. Because all the dharmas have no shadow, they manifest the letter *cha*. Because all the dharmas are unobtainable in production, they manifest the form of the letter *ja*. Because all the dharmas are far from antagonism they manifest the letter *jha*. Because all the dharmas are far from arrogance, they manifest the form of the letter *ṭa*. Because all the dharmas are far from nurture, they manifest the letter *ṭha*. Because all the dharmas are far from the enemy, they manifest the letter *ḍa*. Because all the dharmas are far from disaster, they manifest the letter *ḍha*. Because all the dharmas are far from tathatā, they manifest the letter *ta*. Because all the dharmas are far from the sthāna (dwelling), they manifest the letter *tha*. Because all the dharmas are far from dāṇa (gift), they manifest the letter *da*. Because all the dharmas are far from the element (dhātu), they manifest the letter *dha*. Because all the dharmas are unobtainable by paramārtha (the highest reason), they manifest the letter *pa*. Because all the dharmas are not solid but like foam (phena), they manifest the letter *pha*. Because all the dharmas are far from bondage, they manifest the letter *ba*. Because all the dharmas are unobtainable in imagination (bhāvana), they manifest the letter *bha*. Because all the dharmas are unobtainable in vehicle (yāna), they manifest the letter *ya*. Because all the dharmas are far from all dust, they manifest the letter *ra*. Because all the dharmas have no form (lakṣaṇa), they manifest the form of the letter *la*. Because all the dharmas are far from speech (vāk), they manifest the letter *va*. Because all the dharmas are far from tranquility (śānti), they manifest the letter *śa*. Because all the dharmas are devoid of knowledge in

their original natures, they manifest the letter *ṣa*. Because all the dharmas cannot obtain the truth (satya), they manifest the letter *sa*. Because all dharmas are far from cause (hetu), they manifest the letter *ha*. Oh master of mysteries, so enter in each of the samādhis. Oh master of mysteries, if a yogin meditates in this way, all the thirty-two features (lakṣaṇa) of the Mahāpuruṣa will appear out of them. The letters *ṅa, ña, ṇa, na, ma,* evolve freely in all the dharmas. Consequently these letters appear and the meritorious features of the Samyak-sambuddha are accomplished.

CHAPTER 23
THE MANTRADHARMA OF THE HUNDRED LETTERS

"Again oh master of mysteries, if a yogin gives mystic benediction in this samādhi with vacancy (the letter *A*), he can accomplish the highest enlightenment in all the dharmas. Therefore this letter *A* is the main sacred one." Bhagavān preached the following gāthā: "Oh master of mysteries, you should know it. The letter *A* is the first word. The brilliant dharma (the letter *A)* pervades everywhere and is surrounded by a circle of lettters (akṣara-cakra). The sacred being has no form, is far from the forms of many doctrines. Though many sacred ones have no form, they manifest the forms coming out of it. The voice comes out of the letter (*A*), and it produces the mantra, and the mantra gives rise to the result. It is said so by many saviours of the world. It should be known that the quality of the voice is vacant and is made by the vacancy. All sentient beings are attached to it by mistake. The true phase of everything is neither vacant nor the voice, still the saviour enters the deliverance of true meaning of the voice for the yogin, and realizes samādhi. Dispose many bīja letters on many members of the body and illumine with the bījas. Think of the immeasurable mantras of the letters including *A*".

CHAPTER 24
EXPLAINING THE QUALITY OF BODHI

"For example, just as the form of space in the ten directions pervades everything always, and has no dependence, in the same way the saviour in Mantrayāna has no dependence in all the dharmas. Also just as the figures in space have no dependence although they are visible, so also is the saviour of Mantrayāna. It is not the dependence of many dharmas. The amount of space that is in the world is far from the past, future and present. The saviour in Mantrayāna transcends the dharnas in the three times. Things in space have only names, but they are far from the makers. The temporary names of things in space were declared by the Leader. The name has no dependence just as space. So also is the freedom of Mantrayāna. Though they are visible, they are far from speech. They are not fire, water, nor wind. They are not the earth, nor the sunlight. The are not the planets as the moon. They are neither day nor night. They are neither birth, nor old age, nor disease, nor death, nor injury, nor moment, nor part of time, nor the year. They have neither existence nor destruction. The number of kalpas cannot be obtained. They are not the enjoyment of the pure or impure. Their result is not produced. If there is no distinction of many worlds, you should always work hard and look for the world of omniscience."

CHAPTER 25
THE THREE SAMAYAS

Then Vajradhara, master of mysteries, told the Buddha: "The three samayas (equality) preached by the Buddhas, how are these dharmas called the three samayas ?" When he said so, Bhagavān told Vajradhara, master of mysteries: "well, well, oh master of mysteries you ask me such meaning. Oh master of mysteries, you should listen to me clearly and think over it. I will now explain it". Vajrapāṇi said: "so it is, Bhagavan, pray, I wish to listen to you".

The Buddha said: "It happens that three kinds of dharmas arise continuously. Those dharmas that arise corresponding to removal of hindrance are called three samayas. How do the dharmas arise in succession ? The first mind (rise of the bodhicitta, the first samaya) does not contemplate svabhāva. The true wisdom (satyajñāna, the second samaya) arises from it. It is far from the net of inexhaustible discrimination. This is called the second mind. The form of bodhi is the word of samyak-sambodhi that has no discrimination. Master of mysteries, he looks truly and observes the inexhaustible world of sentient beings. Compassion evolves freely (the third samaya). Then bodhicitta is produced by meditation on other sentient beings. It is far from all the vain speech and places sentient beings in formless bodhi. So is called the word of three samayas.

Again oh master of mysteries, there are three samayas. The first is the mind of Enlightenment. The second is the Dharma. What is born from the dharma in succession is the saṅgha in unison. These three samayas were spoken by the Buddhas, the leaderṣ. If a yogin stays in the three samayas and performs the deed of bodhi, he will give advantage to many sentient beings as a leader of many sectors. He will realize bodhi and will be able to evolve the three bodies freely. Oh master of mysteries, the Samyak-sambuddha establishes the doctrine, and he gives miraculous benediction with his person. This is the first body of transformation (nirmāṇakāya).

Again, oh master of mysteries, the Buddha manifests three kinds of yānas in his one body. That is the Buddha, Dharma and Saṅgha.

Again oh master of mysteries, the Buddha will explain the three kinds of yāna out of this and make Buddhist affairs at large. He will realize mahāparinirvāṇa and make sentient beings mature. Oh master of mysteries, meditate on many Bodhisattvas who perform the deed of Bodhisattvas in many mantra ways. They understand the three

samaya (equality), and make the accomplishment by the rules of mantra. They are not attached to all prejudice and have no hindrances. The exception is one who does not want to accomplish the dharma, one who is idle, one who speaks of useless things, one who has no creed, one who accumulates fortune. They should not do two things. This is drinking wines and lying on bed."

CHAPTER 26
EXPLAINING THE TERM TATHĀGATA

Then Vajradhara, master of mysteries told Bhagavān: "who is a Tathāgata ? Who is the noblest among men ? Who is called a Bodhisattva ? How did he become the Samyak-sambuddha ? Oh Leader, Mahāmuni, will you please decide what I doubt ?" "Bodhisattva, the illustrious, should discard suspicion and should perform Mahāyāna that is the king of many conducts, the supreme". Then Bhagavān Vairocana observed a vast multitude in the great assembly and told Vajradhara, master of mysteries, well, well, oh Vajrapāṇi, you ask me such meaning. Oh master of mysteries, you should listen clearly and think over it well. I will now proclaim the way of Mahāyāna." A gāthā says: "Bodhi has the form of space, far away from all discrimination. One who aspires for bodhi is called the Bodhisattva. He accomplishes the daśa-bhūmi etc. and is well versed freely. The dharmas are vacant like an illusion. He knows that everything is the same. He understands the phase of all the worlds. So he is called the Samyak-sambuddha. The dharma is just like the form of space. It has not two forms, but only one. He realizes the ten kinds of wisdom of the Buddha. So he is called the Sambuddha. He breaks avidyā (ignorance) by his wisdom. His original nature (svabhāva) is far from speech. It is the self-realized wisdom. So he is called the Tathāgata.

CHAPTER 27
THE MUNDANE AND SUPRA-MUNDANE HOMA RITES

"Again oh master of mysteries, once in ancient times I was a Bodhisattva and performed the conduct of a Bodhisattva. I dwelt in Brahmaloka. Then Brahma-deva came to me. He asked me: "O Mahābrahmā, we should like to know how many kinds of fire there are." Then I answered as follows: "The so-called Mahābrahmā is called arrogant nature. Next is the son of Mahābrahmā. He is called Pāvaka (pure fire). It is the beginning of the worldly fire. His son is called Brahma-devaputra. His son is called Pitara-Viśvadhara. He bore Havana, Havyavāhana, Pāsisavyato and Atharvaṇa. His sons are Pothita and Puṣkarodas. In this way many fire-gods were gradually born. Again fire Marut are placed in the Garbha. Later there is fire of Vahamana when the body is bathed. Fire of Maṅgala is used for bathing wife. The fire of Pakahu (?) is used after a son is born. One uses the fire Pāthīna for giving a name to a son. Fire of Śuci is used for meal. One should use the fire Ṣabhi for making the tuft of a son. One uses fire Samobhāva for receiving a discipline. Fire Sūrya is used when the term of the discipline comes to an end and a cow is donated. Fire Yojaka is used when a boy is married. Fire Upandāyika is used to carry on many deeds. Fire Pāvaka is used for venerating many divinities. Fire of Brahmā is used for making a room. Fire Śānta is used for donation. Fire Avahana is used for binding a sheep. Fire Viveci is used when one touches a dirty thing. Fire Sahasā is used for cooking food. Fire Haviṣya is used for worshipping Sūrya. Fire Didhi is used for worshipping Candra. Fire Amṛta is used for burning fully. Fire Garuḍa is used for śāntika (removing evil). Fire Kṛtānta is used for pauṣṭika (welfare). Fire of anger is used for subduing an enemy. Fire Kamana is used for attracting many properties (ākarṣaṇa). Fire of messengers is used to burn a forest. Fire Jāṭhara is used to digest food eaten. Fire Bhākṣa is used for granting fires. The fire in the sea is called Vaḍavāmukha. The fire that burns out at the end of the kalpa (aeon) is called Yugānta. I have explained many fires for you yogins. The students of the Vedas learn them in brahmacarya. I have declared fortyfour kinds of fire. Again oh master of mysteries, in ancient times I did not know the nature of many fires and I worked many affairs of homa. It was not the deed of homa. It did not attain the result of the deeds.

Again after I realized bodhi I explained twelve fires. The fire of wisdom is the first. It is called Mahendra. It is august and has the form of pure gold. It increases the

power of wisdom and has flames, and dwells in samādhi (meditation). The second is called the fulfillment of the exercise (the Buddha). It shines like the light of the autumn moon. He is in a white robe with pearls in an auspicious circle. Marut the third is black and in the form of dry wind. Rohita the fourth if of the colour of the rising sun. Mṛdu the fifth is called a beard in light yellow colour. It has long neck and big prestige. It has pity on everything. The sixth is called anger. He has one eye and is of the colour of smoke. He has prominent hair, roars, has big power and shows four fangs. Jaṭhara the seventh is rapid and has many colourful patterns. Krīḍaya the eighth is like gathered lightnings. The ninth is called one born of the mind. It is powerful and has a body of good colours. Kalavi the tenth is reddish black, has the mudrā of the letter hūṁ. Agni the eleventh (Sanskrit missing). Mohana the twelfth bewilders sentient beings. Oh master of mysteries, the holding of the colours of these fires follows the size and the form of their own. The medicines are in the same way as the fires. Perform the outward homa. It will accomplish siddhi in accordance with the will.

Again the interior mind has one nature but bears three (fire, the sacred one and the yogin). The three are united into one. It is the interior homa of a yogin. The mind of mercy and compassion, this is called the dharma of śāntika (removal of evil). It increases joy. The dharma of pauṣṭika is growth of welfare. Anger issuing out of the heart makes many deeds. Again oh master of mysteries, that will be burnt following the corresponding action and confidence as explained. " Then Vajrapāṇi told the Buddha: "Oh Bhagavan, what is the samādhi of the agni-kuṇḍa (fire bowl) ? How to sprinkle ? In what order will the kuśa grass be paved ? What kind of things will be furnished ?" The Buddha told Vajradhara, the master of mysteries: "The agni-kuṇḍa should be as long as the arm. The forms of the four sides are equal. The width of the margin should be as wide as four fingers and surround it with the mudrās of the vajra. Raw miscanthus should be placed around the kuṇḍa, rotating to the right. Do not add the end to the root. Add the root to the end. Next hold a kuśa grass and duly sprinkle to the right. Dedicate fragrant powder, flowers and light to Agni. The yogin should pick up a flower and offer it to Mṛdu and place it on the seat. Again sprinkle on it. Veneration (vandana) should be done. The proper mantra should be recited. Next the yogin will perform the homa of śāntika or pauṣṭika. Such mundane homas are called outer things. Next, the interior homa removes the effect of karma. He knows his own manas (intellect) and should keep himself away from the form and the voice. The eye, ear, nose, tongue and body as well as all the deeds of the word and the intellect arise from the mind. They depend on the

mind-king. Discrimination of the eyes etc. is produced and there is the domain of form etc. The fire caused by dry wind destroys the obstacle of unborn wisdom. False discrimination is burnt and the pure bodhicitta is born. This is called the interior homa. It is preached for many Bodhisattvas.

CHAPTER 28
EXPLANATION OF THE SAMĀDHI OF THE MAIN SACRED ONE (HONZON)

Then Vajradhara, master of mysteries, told the Buddha: "Oh Bhagavan, will you please preach how the form and the prestige of many sacred ones came into existence ? Many Bodhisattvas who perform the deed of Bodhisattvas in Mantrayāna, let them meditate the figure of the main sacred one, then he makes himself out of the body of the main sacred one and has no scruple and gets siddhi." Then the Buddha told Vajrapāṇi, master of mysteries: "O well, well, master of mysteries, you ask me such a meaning, well, listen to me clearly and think over it well. I will now preach." Vajrapāṇi said: "It is so, oh Bhagavan, I would like to listen." The Buddha said: "Master of mysteries, there are three kinds of bodies of sacred ones. They are the letter, the mudrā and the figure. There are two kinds of letters. They are the voice and bodhicitta. There are two kinds of mudrā. They are the figure and the non-figure. There are two kinds of sacred ones. They are the pure one and the non-pure one. If the pure body is realized, it is far from form. Non-pure and thoughtful body has many colours. The two kinds of sacred ones accomplish two kinds of things. Because it has thought it accomplishes the siddhi that has a form. Because it has non-thought it gives birth to formless siddhi. He told a gāthā because the Buddha preaches thought, he realizes the form eagerly. Because he dwells in non-thought, he gets formless siddhi. Therefore all kinds should dwell in non-thought."

CHAPTER 29
EXPLANATION OF THE FORMLESS (nirlakṣaṇa) SAMĀDHI

Again Bhagavān Vairocana told Vajradhara, master of mysteries: "Oh master of mysteries, if the Bodhisattva who performs the deed of the Bodhisattva in the way of Mantrayāna wishes to accomplish the formless samādhi, he should think as follows: By what is thought produced ? From himself or from his own mind ? If it is produced from the body, then the body is like grass, tree, tiles and stone. Its nature is like this. It is far from action, has nothing to recognize, but it is produced by the karma that is the cause. It should be thought and identified with the outer matters. What builds up the figure is not fire, water, blade, poison. If it is damaged by a diamond or if one speaks evil with anger, yet even the smallest of its portion cannot be moved. Even if one reveres the gods and human beings and supplies them with food, dress, fragrant powder, garland, and also with fragrant powder, candana, camphor, still they will not produce joy. Why is it so ? Because an ordinary man like a foolish child gives birth to ātman (ego) in the figure that is vacant in its own nature, believes falsehood, and produces various discriminations. He will revere or damage. Oh master of mysteries, you should meditate on the body and observe the vacancy of nature.

Again oh master of mysteries, the mind has no essential nature, it is far from thought. So you should think of the vacancy of nature. Oh master of mysteries, the mind cannot be obtained in the early, middle and late times. The essential nature is away from the phases because it surpasses the three times. Oh master of mysteries, an ordinary man like a foolish boy discriminates that there is thought. Because he does not understand, he has such a false plan. It should be thought as untrue and unborn. Oh master of mysteries, the Bodhisattva who performs the deed of the Bodhisattva in the way of Mantrayāna realizes the formless samādhi. Because he dwells in the formless samādhi, the true words of the Tathāgata are always present for him.

CHAPTER 30
THE MUNDANE AND SUPRA-MUNDANE RECITATION

"Again oh master of mysteries, I will now preach the dharma of mystic recitation of mantras. Recite with meditation on the mind in each of the mantras. The inhaling and the exhaling breaths are two. They are in agreement with the first recitation. If one observes them otherwise, the mantras lack the members (are incomplete). The inner (formless) recitation suits the outer recitation (with concrete images). I say that there are four recitations (yellow, red, white, black). The mundane (laukika) recitation has relations in succession and dwells in the bīja letters and words. The mind follows the main sacred one, so it is said that it has relations. The inhaling and the exhaling breaths are the most important. It should be known that the supra-mundane (lokottara) mind is far from the letters. Oneself and the sacred one make one form. They are not two and have no attachment. They do not destroy the mind and the figure. Do not transgress the rule. There are many kinds of having the mantras in the three forms (body, word, mind) that are preached. The mantra-yogin is pure, devoid of many sins. Never transgress the teaching such as the number of recitations with meditation.

CHAPTER 31
ENTRUSTING IN CONTINUITY

Then Bhagavān told the entire assembly: You should not dwell in wilfulness. If a disciple does not know the nature in this dharma, a teacher should not grant it to him. A disciple who has suitable features is an exception. I will now preach, you should listen heartily.

"If a yogin is born under a lucky nakṣatra, he will aspire for an excellent thing. He will have subtle wisdom and will remember the favour and have aspirations and will be glad to hear of the dharma. His feature is bluish white or white. He has a vast head, a long neck, wide plain front. The nose is straight. The visage is full and decent. If such is the case, the son of the Buddha should be polite and instruct him."

At that time all those who have prestige were in rapture. When they listened they saluted with the head and kept it in mind. The entire assembly revered on a big scale with various embellishments and saluted the Buddha's feet. They adored making añjali with both hands. They said as follows: "Please preach the word of benediction that will save the world in this dharma and let the great wisdom of the Buddha's Enlightenment pervade everywhere and stay for a long time in the world."

Then Bhagavān spoke the mantra of benediction in this dharma: *namaḥ samanta-buddhānāṁ/sarvathā śiṁ śiṁ traṁ traṁ guṁ guṁ dharaṁ dharaṁ sthāpaya sthāpaya buddha-satya vā dharma-satya vā saṅgha-satya vā svaka vā hūṁ hūṁ vedavide svāhā.*

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Then the Buddha finished to preach this sūtra. All the Vajradharas and Samantabhadra and other leading Bodhisattvas heard the sermon of the Buddha. All of them were glad, accepted it and carried it out.

SCROLL SEVEN
CHAPTER 32 (1)
THE DISCIPLINE OF THE CONDUCT OF MANTRAS IN THE SAMAYA-DHARMA OF THE ADORATION-RECITATION

I salute the pure open eyes, like a nīlotpala flower, of Vairocana Buddha.

I will explain the sacred ones to be revered and the rituals (mudrās and mantras) according to the Mahāvairocana Buddha sūtra-king.

If a yogin will do as Vairocana does, he will soon accomplish the aim.

I will now declare in summary in order to let the real heart be far from dirt according to the essence.

It is by means of the expedient (upāya) of the vow of the highest wisdom that the advantage to oneself and to others is accomplished.

Though the expedients of accomplishing it are immeasurable, it is by means of confidence that the siddhi is attained. You should have deep creed in all the Tathāgatas who fulfilled the superb vows of siddhi, excellent sons of Tathāgata, the forms of the mantras of their Buddha persons, many mudrās in which they live, the postures, marvellous mantras, the way of svabhāva of the dharmadhātu and Vaipulyayāna (Vairocana-sūtra). The confidence of the sentient beings has three degrees: upper, middle and lower. Bhagavān explained the dharma which he realized. He manifests the dharma because he has compassion and gives advantage to sentient beings who transmigrate in the six worlds (ṣaḍgati). Therefore the mantra-yogin should revere the Bhagavān and should have solid faith and profound creed with decisive will.

When a mantra-yogin meets an ācārya (teacher) who knows the deed of subjugation (the samaya of non-transgression of discipline) of the excellent mantra in the excellent Vaipulyayāna, who follows the particular discipline of the highest vidyādhara which the son of Sugata (Buddha) practises, who understands the members that construe the maṇḍala, and who receives the recognition of instruction, the mantra-yogin should salute with reverence such an ācārya and concentrate his mind in order to give advantage to others. The mantra-yogin should look up to him with respect as a leader of the world, and as a good friend and a relative. Have a polite and good will, revere him, serve him and follow his actions. Let him rejoice by doing in accordance with his will. Receive the mercy of the ācārya and when he is in front of the ācārya, salute him and ask him

excellent deeds of Sugata, telling him "Will you please, oh reverend one, instruct me properly ?" The ācārya will construe a good circular maṇḍala of mahākaruṇā and invite the sacred ones into the maṇḍala according to rule. He will grant samayas in accordance with the capacity of the disciples. He will give the maṇḍala, the sūtra (the Vairocana-sūtra), mantras, mudrās from his own mouth in front of Vairocana. The disciple will get excellent samaya and protection, and he should act as told. The explanation in this sūtra comprehends the deeds of samaya of the mantra. The secondary rites are distinguished because the ācārya pities disciples of moderate wisdom. All the disciples will respect and will not neglect the teachers who lead to many secret conducts that enable one to enter the utmost vehicle of the mantra in the son who is born out of the mind of Enlightenment, the god of gods who makes victory down to the body, word and mudrā of the mundane divinities. For they will give advantage to many worlds. Therefore never give rise to the mind of abandonment. Always and incesantly remember their vast merit and receive and revere them suitably according to capacity. Never embrace neglect and pride in the way of extinguishing the pains preached by the Buddha, śrāvakas, pratyekabuddhas and in everything of the teacher who gives discipline and brahmacarya. He should observe what should be done in good opportunity and should serve them with docile respect. Never make the dharma of the mind of foolish children. Never bear hatred toward the sacred ones. Nothing is so bad as anger in injuring the great advantage such as explained in the sūtras of the leader of the world. The cause of one thought may burn down the good practised in countless koṭis of kalpas. Therefore always and elaborately discard the root of nonsense. The cintāmaṇi of the pure bodhicitta fulfills the marvels of the world and the supra-world. The samaya that can be ultimately obtained by removing the doubt, the advantage of the self and of others are thereby produced. So you should guard it (bodhicitta) more than life. If you meditate on it, you will have great depository of merit. Any action that may afflict sentient beings in body, word and mind, even a little bit, should be avoided.

You should be saved by other expedients, you should have compassion and remove resentment. You should have patience to sentient beings who betray your favour, and never regard their error. You should always have immeasurable mercy, compassion, pleasure and disinterestedness, and give dharmadāna in your capacity and instruct many living beings with the favourable action of mercy. You should abandon to wait for the time with a suitable mind of the great advantage. If the power cannot give advantage vastly, you should abide by dharma and meditate on the bodhicitta. The Buddha

preached that all the conducts are included in it and that it satisfies the pure and clean dharma. Receive sentient beings with many dānā-pāramitās etc., and let them dwell in keeping, reciting, thinking and proper practice of Mahāyāna. A wise man should control the six organs and should always calm himself and practise the concentration of the mind (samāhita). It is wines that break the deeds. It is the root of all bad dharmas like poison, fire, sword, frost and hailstone. The yogin should keep himself aloof from wines, and never be familiar with it. The Buddha taught that a beautiful high bed increases self-indulgence, so the yogin should not sit or lie down on it. To say in short, a wise man should abandon anything that harms oneself and others. I declared by degrees and in summary the right samaya. I will reveal the sūtra preached by the Buddha and let the yogins understand broadly and let them have determination. Therefore he should dwell in the samaya discipline and be far from the causes of sin: that is to say learn the evil mind, be idle, to have false idea and to be afraid and talk etc. One who is enlightened in Mantrayāna dwells in the right samaya and gradually extinguishes hindrances and increases the advantage of many merits. If you wish to attain siddhi in this life, you should think according to the rule. If you receive the bright dharma (mantra) from a venerable teacher, observe and follow him, and you will have accomplishment. You should do the ritual explained to dwell in the mantra-conduct.

Firstly bow down before the teacher who will teach the abhiṣeka and ask him the action to perform the mantra. The wise man will get the permission of the teacher and stay in a suitable spot in the terrain. At all times he can get tranquility on a good mountain, in a basin among hills, in a natural cavern, in many caves and between two hills. He should practise mantra-yoga near a vast pond of water caltrops and lotus leaves, big river, running water, sandbanks and riverside. He should keep away from the turmoil of many people. He should dwell in pleasant places such as where there are pleasing trees with luxuriant foliage, where there are many milky trees and kuśa grasses, where there are no mosquitoes, horseflies, pain, cold and heat, there are no bad beasts and poisonous insects and other troubles, or where sacred disciples of the Tathāgatas once dwelt in ancient times, or where there is a vihāra, a stūpa, an araṇya, cells for sages, or any place pleasant to him. Discard the mundane house and keep aloof from discussion. Avoid many troubles of the five sorts of senses (form, voice, smell, taste, touch). Deeply aspire to the taste of dharma in earnest. Nurture the intention to look for siddhi. Always have the wisdom of perseverance and tranquilize the fatigue and pain of hunger. Make a good company of the conduct of dhūta (pure life). If there is no company, always have

the sūtra of saddharma. Have sincere faith in the right mantra in the deed of the Buddhas and the Bodhisattvas. Have pure wisdom and be very patient. Make utmost effort but do not look for the world. Always be solid positively and do not be feeble. Strive for siddhi in the actual dharmas of oneself and of others. Do not follow the fearlessness of other gods but have it as a good company.

CHAPTER 33(2)
THE INCREASE OF ADVANTAGE AND THE PROTECTION OF PURE CONDUCT

The mantra-yogin has prayed for siddhi and dwells every day in the remembrance of wisdom. He lies down duly (on his right side) and when he gets up early, he should remove those who make hindrance limitlessly. Repent and remove politely the sins that are produced from self-indulgence. He should tranquilize the sense-organs, have compassion and should vow to deliver the world of inexhaustible sentient beings with the mind of profit. He should take a bath as a rule, and if he does not take bath, he should purify the body, the word and the mind. Next he should scatter good flowers in a serene room and a vacant tranquil place, and embellish them. Set there figures of the Buddha and excellent scriptures. Think of the Buddhas in the ten directions faithfully and visualize them clearly. Be faithful and revere with concentrated mind towards the position of the main sacred one. Throw the five members of the body on earth and salute. He should adore the Samyak-sambuddhas in the ten directions who have three bodies in the three worlds. He should adore the dharma of all Mahāyāna. He should adore the Bodhisattvas who never retrograde. He should adore the vidyā, the true words. He should adore many mudrās, and should adore very politely with pure actions of the body, the word and the mind.

The mantra of the expedient of salutation says: *Oṁ namaḥ sarva-tathāgata-kāya-vāk-citta-pāda-vandanaṁ karomi.* **248** He salutes the Buddhas in the ten directions universally by this true word of salutation. He puts the right knee to the ground, joins the hands and thinks of the previous sins to repent of them: "Because I accumulated many sins in the actions of the body, the word and the mind by accumulated ignorance (avidyā), because the mind was covered by covetousness, anger and ignorance, I committed inexhaustible worst sins near the Buddha, Saddharma, intelligent priests, near the parents, two teachers, good consultants and innumerable sentient beings in the course of transmigration since births and deaths without beginning. Now I repent of them to the Buddhas who are in the ten directions and I will never commit sin again."

The mantra of the expedient of getting out of the sins is: *Oṁ sarva-pāpa-sphuṭa-dāhana-vajrāya svāhā.* **249** I adore the three kinds of the constant kāya (dharmakāya, sambhogakāya, nirmāṇakāya) of Buddhas in the ten directions in the three worlds, and

the saddharmakośa, the bodhi of excellent vow, and many Bodhisattvas. I now take refuge in all of them".

The mantra of the expedient of names is: *oṁ sarva-buddha-bodhisattvaṁ śaraṇaṁ gacchāmi vajra-dharma hrīḥ.* **250** "I dedicate to all the Tathāgatas my body that I have purified and got rid of many dirts and the body, the word and the mind in the three times that surpass the number of the great ocean and the dusts".

The mantra of the expedient of donating the body: *Oṁ sarva-tathāgata-pūjā-pravartanāyātmānaṁ niryātayāmi sarva-tathāgataiś cādhiṣṭhitaṁ sarva-tathāgata-jñānaṁ me āviśatu.* **251** "I now give rise to the treasure of the excellent vow of the pure bodhicitta and deliver many sentient beings. I will rescue and let them take refuge and be delivered because they are entangled by repeated births and sufferings and damaged by ignorance. I will give advantage to many sentient beings always."

The mantra of the expedient of giving rise to the bodhicitta: *Oṁ bodhicittam utpādayāmi.* **252** The bodhicitta that is included in the additional sentences (mantra) is far from everything. Because it abandons attachment and attached objects in the five skandhas, twelve āyantanas and eighteen dhātus, so the dharma has no ātman (ego), but the self mind is originally equal and originally not-born just as the svabhāva of great space. Just as Buddha bhagavān and many Bodhisattvas gave birth to the bodhicitta and attained the bodhi-maṇḍala, so also will I give rise to the bodhicitta". (One should recite the Sanskrit text of these additional sentences like mantras).

"Now I acknowledge many meritorious actions with joy, many adroit expedients of all the Samyak-sambuddhas in the immeasurable worlds in the ten directions and of the sons of the Buddha and many sentient beings." The mantra of the expedient of acknowledgement: *Oṁ sarva-tathāgata-puṇya jñānānumodana-pūjā-megha-samudra-spharaṇa-samaye hūṁ.* **253** "I now invite many Tathāgatas and the saviours of bodhi-mahācitta. Will you please drop the dharma-varṣā with big clouds (mahāmegha) in the ten directions ?"

The mantra of the expedient of invitation: *Oṁ sarva-tathāgata-deśanā-pūjā-megha-samudra-spharaṇa-samaye hūṁ.* **254** "I pray that the body that gathers many sufferings in the place where ordinary men dwell may be discarded and that it go to the immaculate place and dwell stably in the pure dharmadhātu-kāya".

The mantra of the expedient of entreating the dharmakāya: *Oṁ sarva-tathāgata-taddeśayāmi sarva-sattva-hitārthāya dharmadhātu-sthitir bhavatu.* **255** Many good conducts that were performed will give advantage to all sentient beings. Now I turn them

all (for their benefit). They will remove the suffering of birth and death and will lead to bodhi.

The mantra of the expedient of turning the merit to others (pariṇāma): *Oṁ sarva-tathāgata-niryātana-pūjā-megha-samudra-spharaṇa-samaye hūṁ.* **256** Many meritorious actions such as recitation, walking around, to be seated stably are done to make the body and mind pure. Be sympathetic and save themselves and others. The mind is separated from the dirt in this way. The body should be seated stably according to rule. Also make the samaya-mudrā that purifies the way of three karmas. It should be known that the form of the mystic mudrā was preached by the Samyak-sambuddha. Join always the two hands and erect the two thumbs. Touch many members, reciting the mantras.

The vidyā that was preached by Vairocana when he issued from the dharmadhātu-garbha-samādhi: *namaḥ sarva-tathāgatebhyaḥ viśva-mukhebhyaḥ/ Oṁ asame trisame samaye svāhā.* **257**

Once this mystic mudrā is made, it purifies the bhūmi of the Tathāgata. It fulfills the Buddha-bhūmi pāramitā and realizes the marvellous result of the three dharmas (i.e. mudrā, mantra and citta). The other mudrās are explained in the sūtra. The mantra-yogin should know that the conduct can be fulfilled. Next make the symbol of the mystic wisdom that is born in the dharmadhātu. Because it purifies the body, the word and the mind, it revolves the body in every way. Make vajramuṣṭi with two hands. Place the thumbs in the palm and put the indexes straight. This is called the mystic mudrā of purification of the dharmadhātu.

The mantra of the production of the dharmadhātu: *namaḥ samanta-buddhānāṁ/ dharmadhātu-svabhāvako 'haṁ.* **258** Contemplate oneself as the svabhāva of the dharmadhātu. Or declare the true words three times. Staying in the dharmadhātu, regard it as immaculate space. The prestige of mantra-mudrā gives the mystic benediction on the yogin, he should regard it the body of the diamond just to make himself solid.

Make the mudrā of wisdom of vajra and turn the left hand and hold the little finger, the fourth finger, the middle finger and indexes of both hands. The two thumbs rotate and join them in the palm of the right hand. This is called the mudrā of dharmacakra. This is the most auspicious mudrā. This man will be the same as the saviour before long. The siddha will see the prestige of the mudrā of mantra. Rotate the mahādharmacakra just as the precious cakra comes in motion.

The mantra of Vajrasattva is: *namaḥ samanta-vajrāṇāṁ/vajrātmako 'haṁ.* **259** "After reciting this mantra, the yogin will dwell in samāhita and will meditate that he

himself is Vajradhara. Immeasurable divinities and Māras regard him as Vajrasattva. Do not bear suspicion. Next wear the armour of vajra with the mudrā of mantra. He should meditate that the dress that he wears produces flames all over the body. Because he is adorned with this, many Māras who make hindrance and other wrong-minded ones look at him and run away in four directions. The form of the mystic mudrā is made: first make the sampuṭa-añjali. Put the index of the left hand above the middle finger. The two thumbs standing side by side are placed in the palm. Having recited the mantra meditate on the immaculate letter. The mantra of vajra-kavaca is: *namaḥ samanta-vajrāṇāṁ/ oṁ vajra-kavaca hūṁ.* **260**

The colour of the letter *ra* is pure white. It is adorned with an anusvāra. Put it on top of the head like the jewel on his hairtuft. Many sins that are accumulated in a hundred kalpas will be removed by this and the merit and wisdom will be replenished. His mantra is: *namaḥ samanta-buddhānāṁ raṁ.* **261** The mantra is equal to dharmadhātu, and gets rid of immeasurable sins. It will accomplish before long and will dwell in the bhūmi that will never retrograde. Put the letter at all dirty places. It is red and has strong light, surrounded by flames.

Next recollect the vidyā of unbearable mahāpāla in order to subdue Māras and control many major hindrances. The vidyā of unbearable mahāpāla is: *namaḥ sarva-tathāgatebhyaḥ sarva-bhaya-vigatebhyaḥ viśva-mukhebhyaḥ sarvathā haṁ khaṁ rakṣa mahābale sarva-tathāgata-puṇya-nirjāte hūṁ hūṁ traṭ traṭ apratihate svāhā.* **262** Once one recollects this mantra, all vināyakas, rākṣasas in evil forms will run away.

CHAPTER 34(3)
THE RITE OF ADORATION

The yogin should purify himself by such proper deed, and meditate in dhyāna on the true mantrarāja. He should summon the sacred ones with mantras and mudrās. First manifest the samaya. Get rid of the obstacles in accordance with the mantra. Use the sword of wisdom of Acala. Salute and dedicate the argha water, and offer the seat of mantra. Next venerate the sacred ones with flowers and fragrant powder. Get rid of the dirt by Acala the sacred one. Avoiding and purification are also done in this way. Give mystic benediction with the mantrarāja. Meditate on the innumerable multitude of the excellent sons of many Buddhas that surround him. After having praised in this way, he will state by distinguishing as follows: Meditate the on letter *ra* in front of him. It has a dot as a decoration. It has pure light and flames shining like the morning sun. When the yogin meditates on the true meaning of the voice, he removes all the hindrances and is delivered from the dirt of the three poisons (greed, anger, ignorance). That is also the case of many dharmas. First purify the mind and purify the ground of the maṇḍala, remove all the troubles, to make it like space in form. The ground is just as holding a vajra. Think of the wind in the lower position. Where the letter *ha* is settled, there flow dark flames. Its mantra is: *namaḥ samanta-buddhānāṁ haṁ*. **263**

Then place the water above. The colour is like snow and milk. Where there are letters *vaḥ* and *aṁ*, there is the light of crystal, of the moon and of lightning. The mantra is: *namaḥ samanta-buddhānāṁ vaṁ*. **264** Meditate vajracakra (bhūmicakra) on the water cakra, and place the aboriginal letter. It issues yellow colour on all sides. Its mantra is: *namaḥ samanta-buddhānāṁ a*. **265** This cakra is like a vajra. It is called Mahendra (emperor). The light is of pure golden colour, pours rays all over. Contemplate on the leader and the sons of the Buddha in it. Meditate a white lotus in the water. It has wonderful colour and a stem of vajra. The flower has eight petals and a pistil and stamens. It is adorned with many treasures. It emits limitless light surrounded by hundreds of thousands of lotuses. Imagine above it a siṁhāsana of the Mahābuddha, decorated with the king of treasures in the great palace (the Vajradhātu palace of Vairocana). There arc rows of precious trees with many banners and canopies. The garlands of pearls are entangled and marvellous precious robes hang down. Clouds of incense (śīla) and flowers (jñāna) and many precious clouds are arranged all around, and many

precious flowers (the four immeasurable minds: mercy, campassion, joy, disinterestedness) fall on the ground decoratively. They sing with a lovely voice and play many kinds of music. Think of pure kalaśas and argha water in the palace. The king of precious trees blossoms and illumines with maṇidīpa. There are free court ladies (wisdom) in the ground of samādhi and dhāraṇī. There are pāramitās of the Buddha and splendid bodhi. They perform many feats with expedients and sing the sound of saddharma. I stay venerating universally with my power of merit, the power of the adhiṣṭhāna of the Tathāgata and the power of dharmadhātu.

Vidyārājñī of Ākāśagarbha is: *namaḥ sarva-tathāgatebhyo viśva-mukhebhyaḥ sarvathā khaṁ udgate sphara hemaṁ gagana kaṁ svāhā.* **266** The veneration held by this mantra-mudrā is not different from the truth (the veneration in the palace of vajra-dharmadhātu). Make the vajrāñjali. This is the mudrā of adhiṣṭhāna. All the dharmas are unborn (letter *A*). Because the svahhāva (the real nature) is originally tranquil, think of the truth and place the letter *A* in it (the central terrace of the eight-petalled lotus). Next change the letter *A* into Vairocana-muni. The innumerable sacred ones like the number of dusts appear in the round light of Vairocana increasing the three thousand worlds into innumerable worlds. He emits the cakra of light over all the worlds of sentient beings to let them be enlightened according to their nature. It pervades all the bodies and words. So also Buddhacitta. The pure golden colour of jambūnada is to respond to the world. He is seated on a lotus in dhyāna and is far from the three poisons (kleśa). He is dressed in a thin silk robe. He naturally has the hair-tuft.

In the case of Śākyamuni, think of the letter *bhaḥ*. Change such a letter into the Buddha. The courageous one wears a kāṣāya and has thirty-two lakṣaṇas of a mahāpuruṣa. The bīja-hṛdaya of Śākya is: *namaḥ samanta-buddhānāṁ bhaḥ.* **267** The letter changes into the Buddha. He gives advantage to many sentient beings just as Mahāvairocana. The yogin should meditate that one body, two bodies and innumerable bodies of incarnations of Vairocana enter the main body of Vairocana and flow out in this way. Meditate on the main sacred one on the lotus to the right of the Buddha. Place Vajradhara and many parivāra of the courgeous one to the left. Multitude of Bodhisattvas are in the central terrace of the flowers in front and behind. The Bodhisattva who will become the Buddha in the next life gives advantage to sentient beings. Below the flower-seat on the right side is the mantra-yogin. If he has Mañjuśrī, place the letter of *maṁ* there. This letter changes into the body just as in the previous meditation. The bīja-hṛdaya of Mañjuśrī is: *namaḥ samanta-buddhānāṁ maṁ.* **268**

Perform according to the precedent dharmas following what they want for Avalokiteśvara, Vajrasattva, Maitreya, Samantabhadra, Kṣitigarbha, Sarva-nīvaraṇa-viṣkambhin, Buddhacakṣu, Pāṇḍaravāsinī, Tārā (?), Bhṛkuṭī, Māmakī, Śaṅkara, Cakravartin, Hayagrīva, male and female Vidyādharas and angry parivāras. In order to please them the yogin offers incense, flowers, light, argha water in accordance with what the Vairocana-sūtra explains. Remove dirt and get rid of hindrances by Acala. Recite the mantra of fragrance and the fragrance etc. Add oneself to the dharma, protect oneself and limit the boundaries with Trailokyavijaya. Summon the sacred ones with the mudrā and mantras used in the Vairocana-sūtra. This ordinary mudrā corresponds to the king of mantras.

The mantra of ārya Acala is: *namaḥ samanta-vajrāṇāṁ/caṇḍa-mahāroṣaṇa sphoṭaya hūṁ ṭrāk hāṁ māṁ.* **269** (recite it three times).

Make vajra-muṣṭi with both hands. Stretch the middle finger and the index. Hold the little finger and the fourth finger with the thumb. Make a sheath of the left hand and make a sword of the right hand. Put the wisdom-sword in and out of the sheath of the left hand. This is the mystic mudra of Ārya Acala. Set the left hand on the chest and rotate the right hand all around. Everything that is touched gets rid of the dust. If it is rotated to the left, it removes hindrances. When corners of the square are bound, let it turn towards the right. It should be made in the same way to decay the evil and purify hindrances in many other actions. It is suitable according to the species. Next summon the sacred ones with mantras and mudrās. It is said that the Buddhas and the Bodhisattvas come according to the vow.

The mantra of the expedient of summoning is: *namaḥ samanta-buddhānāṁ/ āḥ sarvatrāpratihate tathāgatāṅkuśa bodhicaryā-paripūraka svāhā.* **270** (recite it seven times).

Make vajrabandha with the namas-añjali, stretch the index of the right hand straight, face it downwards and bend the upper knuckle. It is called the mudrā of aṅkuśa (crook). The Buddhas, the saviours summon many Bodhisattvas of great vow who dwell in all the ten bhūmi and other evil-minded sentient beings who are hard to subjugate.

Next dedicate the samaya with mantras and mudrās. The mudrā has been explained above. It is like the doctrine of many samayas. The mantra of the samaya is: *namaḥ samanta-buddhānāṁ/asame trisame samaye svāhā.* **271** (recite it three times). If you show the samaya with such expedient, it will give advantage to all sentient beings. You can attain siddhi properly and fulfill the utmost vow rapidly. You should supply the

argha water and offer it to the vidyā, the lord of the mantra to make him rejoice. Make adhiṣṭhāna duly and dedicate it to the Sugata and bathe the immaculate body. Next purify all the sons born from the word of the Buddha.

The mantra of argha is: *namaḥ samanta-buddhānāṁ/gagana-samāsama svāhā.* **272** (recite it 25 times and show it with the mudrā of Ārya Acala).

Offer the seat to be placed. The mystic mudrā and the mantra are supplied. Make a lotus terrace and place it everywhere. The Buddha will be seated there and will realize the best bodhi. Offer the seat in order to obtain such a place. The mantra of the seat of the Tathāgata is: *namaḥ samanta-buddhānāṁ āḥ.* **273**

The form of the mystic mudrā is made by joining the two hands. Stretch all the fingers wide apart in the form of a bell. Make a terrace with two thumbs and two little fingers and put the fourth finger a little apart. This is the mudrā of lotus. The mudrā of the sword of jñāna and the mantra of Ārya Acala remove the hindrances born from oneself. Similarly there is an excellent vajra-jvālā. It burns out all the obstacles and exhausts without remainder. The wise man will turn himself into Vajrasattva. Pervade many members with the mantra and the mudrā in unison.

The hṛd-bīja of vajra is: *namaḥ samanta-buddhānāṁ/vaṁ.* **274** If he remembers the true meaning of this mantra, the dharmas are separated from the speech. Because it is supplied with mudrās, it is equal to Vajradhara. It should be known that his mudrā is as follows. Make sampuṭa-añjali, join the ends of the middle fingers, make a crook of the index, stretch and bend it, put it beside. Cross the fourth fingers and put them in the palm.

The mantra of Vajrasattva is: *namaḥ samanta-vajrāṇāṁ/caṇḍa mahāroṣaṇa hūṁ.* **275** Make a half vajra-mudrā with the left hand, or follow the ritual explained in other sūtras. Put a vajrakavaca all over the body. The mystic mudrā of the body and word was duly explained before. Put the letter *kha* and a dot on top and think of this mantra. It is like space for the dharmas. His mantra is: *namaḥ samanta-buddhānāṁ/khaṁ.* **276**

Dwell in the letter and make the body of Vajrasattva. Next you should earnestly make a mudrā that conquers many Māras. The wise man should evolve and agree with the true speech. It can get rid of many malicious-minded ones who are very ferocious. You should meditate that there are violent flames like the vajra pervading this ground. The mantra of conquering Māra is: *namaḥ samanta-buddhānāṁ/ mahābalavati daśabalodbhave mahāmaitry-abhyudgate svāhā.* **277**

Make the vajra-muṣṭi with the right hand. Stretch the index straight and add it

near the ūrṇā in the form of Bhṛkuṭī. This is her symbol. This mudrā is named mahāmudrā. If you remember this, it removes many Māras. Once this mudrā is made, army of immeasurable Māras and other hindrance-makers will certainly retreat. Next if the boundary is limited with mystic mudrā and the mantra of unbearable protecter, it is so violent that nobody can look at it. The mantra of unbearable one: *namaḥ samanta-buddhānāṁ/ samantānugate bandhaya simāṁ mahā-samaya-nirjāte smaraṇair apra-tihate dhaka dhaka cara cara bandha bandha daśadiśaṁ sarva-tathāgat-ānujñāte prav-ara-dharma-labdha-vijaye bhagavati vikuri vikure lellupuri vikule svāhā.* **278** (recite it three times). Or use the second summarized mantra: *namaḥ samanta-buddhānāṁ/ lellupuri vikule svāhā.* **279** (recite it three times).

Make the samputa, put the index in the palm, bend two thumbs and two little fingers inward just as a crook. Join the two middle fingers to make a peak, open the fourth fingers apart and rotate them to point to the ten directions. This is called sīma-bandha (marking the boundary). It holds the usage and the countries in the ten directions and let them stay stable. Therefore things in the three times can be protected well. Or else everything is disposed by Ārya Acala. He protects and purifies the body. Bind many boundaries. The hṛd-bīja of Ārya Acala is: *namaḥ samanta-vajrāṇāṁ/hāṁ.* **280**

Next salute reverentially and dedicate argha water. The incense and others should be offered in reverence according to rule. Make adhiṣṭhāna on many things by Ārya Acala. Make the mudrā of his wisdom sword and sprinkle on it. Sprinkle often over the tools including incense, flowers and other offerings with mystic mudrā. Recite the mantra many times and utter the mantra and the vidyā of the sacred one worshipped by the yogin. Having done this way, call the names and dedicate them. Place pure mind of dharmadhātu all over. It is the letter *raṁ* as was explained above.

The mantra of fragrant powder mentioned is: *namaḥ samanta-buddhānāṁ/ viśuddha-gandhodbhava svāhā.* **281** (recite it three times).

Next the mantra of the flower (mahāmaitrī or kṣānti) is: *namaḥ samanta-buddhānāṁ/ mahāmaitry-abhyudgate svāhā.* **282** (recite it three times).

Next the mantra of incense is: *namaḥ samanta-buddhānāṁ/dharmadhātv-anu-gate svāhā.* **283** (recite it three times).

Next the mantra of light (Mahājñānaprabha): *namaḥ samanta-buddhānāṁ/ tathāgatārci-spharaṇ-āvabhāsana-gaganaudārya svāhā.* **284**

Next the mantra of food (rejoicing of the dharma and dhyāna): *namaḥ samanta-buddhānāṁ/arara karara baliṁ dadāmi baliṁ dade mahābali svāha.* **285** (recite it three

times).

And other tools for offering that are dedicated should be purified by Ārya Acala according to this rule. Join the two hands and put together the five fingers. This is the universal mudrā venerating all with many things. When the wise man of Mantrayāna venerates many sacred ones, he should be pure and fine in performing the hearty rite. All those dedicated are full and equal like the dharmadhātu. This dharma enters many gatis (modes of existence). Banners, canopies, vast pavilions, precious tree kings, many utensils, many incense flowers that are produced from the merit of the Buddhas and Bodhisattvas are as boundless as space. You should shower offerings, perform Buddhist rites by doing pūjā, think to dedicate to all the Buddhas and Bodhisattvas. If you give adhiṣṭhāna three times with the vidyā of Ākāśagarbha and the mudrā of universal pūjā, all your wishes will be fulfilled.

The additional passage of Ākāśagarbha's vidyā says: The power of my merit and the power of the dharmadhātu are easily obtainable at any time. They are vast and pure. The sublime cloud of mahāpūjā flows out in the great assembly of all the Tathāgatas and many Bodhisattvas. Because of the adhiṣṭhāna of all the Buddhas and the Bodhisattvas things that are performed duly accumulate many kinds of merits and they are turned to attain siddhi.

We wish with such thought and aspire to have pure conduct in order to give benefit to many sentient beings. When many hindrances are curtailed, the merit is satisfied. Perform the right conduct in due time. There is no definite term. If many mantra-yogins wish to get siddhi in this life time, they should recite this duly and make cordial pūjā. When the rite comes to an end and passes one month, recite mantras by the pūjā of the ritual. If they recite marvellous song of Vajradhara and revere the Buddhas and the Bodhisattvas, they will accomplish rapidly.

The arcā-gāthā of Vajradhara says: This is unequal and immobile, equal and solid dharma. This dharma has pity on the name of transmigration and deprives many sufferings, gives much merit of many kinds of siddhi, has no dirt and has no change, and is an incomparable excellent vow. It is equal to space and is beyond comparison. Even one of its ten million particles is more than anything. The siddhi is inexhaustible in the vow that accomplishes the result in many domains of dhyāna. So it is far beyond a simile. The compassion that is immaculate is realized by endeavour. If the siddhi is realized by a vow, it is natural and there is nothing to cover it. When sentient beings are given advantage, that goes all over, the light never ceases. It is a vast body of

compassion. A yogin is far away from obstacles, and performs compassion. He flows around in the three times and gives to others and attains the vow. That leads him to the ultimate place with immeasurable amount. This good dharma is marvellous indeed. It is the destination of Sugata. If I do not transgress the original vow, the Buddha will grant me the highest result. One who is given such a vow will always go to a marvellous place and exert for the world at large and satisfy good aspirations. He is not infected in all the gatis and has no dependence on the three worlds.

The above gāthā is equal to a mantra. So you should recite the Sanskrit text. Having recited such gāthā-stotra, he will adore the leader of the world with sincerity. I pray you, oh many sacred ones, please grant me the siddhi that delivers sentient beings. Also meditate that the clouds of conversion by the Buddha pervade all over because he wishes to give benefit to others. I will be seated in the central terrace of the lotus and will go to the ten directions by dint of the merit that I perform and the adhiṣṭhāna (benediction) of the Buddha and the power of Samantabhadra to purify the dharmadhātu. I will lead sentient beings according to their quality. I will remove all the inner and outer hindrances by the original vow of many Tathāgatas and will manifest many supra-mundane resources and replenish them as the creed.

Because of the mystic power of the adhiṣṭhāna of the Tathāgata that is produced from my sublime merit and from the pure dharmadhātu, I accomplish many advantages of sentient beings. It is no wonder that the depository of the Buddha is replenished and it can produce inexhaustible treasures. Recite the vidyā of Ākāśagarbha three times. The form of mystic mudrā was explained above. O many panditas in Mantrayāna, give rise to the sincere creed. It was proclaimed by all the leaders. You never blame and suspect it.

CHAPTER 35(4)
THE RULE OF REMEMBRANCE AND RECITATION

The yogin is supplied with such things and reveres the sacred ones. Having the mind to deliver inexhaustible sentient beings, he salutes the Buddhas and sacred divinities. Seated on an appropriate seat, he dwells in samadhi. He gives rise to rejoicing and pleasure in the mind with the ritual of dhyāna of our kinds and gives the adhiṣṭhāna with the true meaning, so he can realize the samāhita with mantra. When he will recite the mantra, I will now preach his expedient. The wise man will meditate on the sacred one in front of him as I manifested before. He will illumine the letters of the mantra in the bright circular moon of the mind and receive them in due order. Let the mind be pure and immaculate. Follow the teachings of the sūtra in observing and satisfying the number and the times of recitation. If he looks for the doctrine with forms, the siddhi of the mantra will be realized according to his will. This is called the practice of the worldly forms. The yogin and the sacred being are different in the four members (the pure mind, number of recitations, time of recitation and the appearance of the form). The yogin should make up his mind. First of all he will meditate on the main sacred one in one cause. Hold the mudrā of mystic mantra and make oneself the figure of the main sacred one. His body is equal to the sacred one in the figure, in nirvāṇa and in action. If he dwells in the body that suits the original sacred one, he will accomplish even if he is of little merit. This is explained in the superior chapter of yoga (in the Tattva-saṅgraha). Next transform the letter of vidyā. When he becomes the figure of the main sacred one in meditation, he will be able to see the symbol of the body mystery. Two phases are explained summarily in the sūtra. The meditation of the Samyak-sambuddha is the foremost. Next Ārya Mañjuśrī is the chief in the meditation of Bodhisattvas and sacred divinities. Revolve the position of your own sacred one by the appropriate mudrā and mantra. The bīja of Mañjuśrī is the letter *maṁ* which was explained in the preceding chapter.

In order to agree with the samādhi of the main sacred one, the yogin will place the sacred one in the pure moon circle by means of the bīja letter of his bodhicitta. He should observe in this way and dwell in pure bodhicitta. The figure that is acknowledged by many people should follow his deed and should not be otherwise. You should know that Ārya Mañjuśrī is of golden colour in his form and has five tufts of a boy on the head.

The left hand has a vajra and a blue lotus. Make abhaya-mudrā with the right hand or make the mudrā of vajra-varada. The mantra of Mañjuśrī is: *namaḥ samanta-buddhānāṁ/he he kumāraka vimukti-patha-sthita smara smara pratijñāṁ svāhā.* **286**

Join the two hands to make sampuṭa añjali, cross the middle fingers and hold the fourth fingers. Bend the two indexes as a circle and attach them to the thumbs. The form is like a crook which is a mystic mudrā. Put it on all the limbs. Then he will perform many actions. It should be known that the yoga that rotates the letters of the Buddhas and the Bodhisattvas is in the same way. The mantra and the mudrā are explained in other sūtras. It is not improper to use them. One can depend on a ritual of a different version or an ordinary triguhya. One who understands and turns can accomplish many actions. The ordinary hṛd-bīja is: *namaḥ samanta-buddhānāṁ/ka.* **287**

All the dharmas have no manufacture in the section of the letter *ka* explained in the sūtra. Meditate on the true meaning of this sound in the light of such a principle. The mudrā of the king cintāmaṇi is the five fingers of both hands crossing. The symbol of vajramuṣṭi is valid for the dharmas of all the Bodhisattvas. The mantra of all the Bodhisattvas is: *namaḥ samanta-buddhānāṁ/ sarvathā-vimati-vikiraṇa dharmadhātu-nirjāta saṁ saṁ ha svāhā.* **288**

The letter *ka* includes many forms and adds the anusvāra dot. Put it on the top as was declared above. Then it is possible to be equal to space. It is also the case of explaining the dharmas. He thinks of the aboriginal letter *A* in the head. It is the most excellent king of hundred vidyās decorated with a white dot. The object of the eye is just like bright light, has an immaculate letter (*kaṁ*) of mahā-ākāśa (great sky). If one dwells in the place of the main sacred one, the Sambuddha will be present. He can see clearly. He will manifest the letter A in the circular pure moon and make the form of the vajra. The true meaning of the sound is due to the anutpāda (non-birth) of many dharmas. It should be observed. Everything arises from this mind of the letter *A*. The letter of the voice is encircled with flames like a garland. The light is pure and bright all over and breaks the evil of ignorance. The letter *ka* is the most important and other letters should be performed in this rite. The truth of the voice is to be remembered. The mantras of the main sacred one for the yogin are arranged in a circle in the mirror of the mind. Both single letters and phrases will go out and enter in following the breath. When a yogin meditates on the mental condition as in samāhita according to the motion of the .aind, he has sympathy for profiting sentient beings to accomplish the siddhi by meditation. When he recites in a place and at a time, he can stop after he is too tired.

Dispose the letter of the mantra in the mental moon and think of the truth of the voice according to the mystic meaning. One who keeps the mind in this way makes a religious expedient. When he wants to achieve many meritorious deeds by performing good conduct, he should understand the mental condition. There will not be any definite time. If he wants to get the upper (Buddha), middle (Bodhisattva), lower (śrāvaka) siddhi of the actual dharma, he should keep the mind with such method. The dharmas preached by Bhagavān Samyak-sambuddha are like this. Perform the pūjā in his power by offering perfume and flowers etc.

There are two summary methods of recitation. One depends on the time and the second depends on the form. Time means the limit of days and months that are in regulation. Form means the light and sound that are produced by the stūpas and Buddhist figures. It should be known that this is the form of removal of the sin of the mantra-yogin. It is explained in the sūtra. Take a decision, remember and recite, fulfil one month (lakṣa). After passing the second month, perform the expedient with the members. Later make the dharma of the siddhi according to the original vow. If there is trouble, recite with attention in the present situation, and later in the second month make pūjā with tools. It should be known like this. Speak the expedient for one who has passed one month in performing the three mysteries (triguhya, i.e. body, word and mind) of the Tathāgata voluntarily. If the yogin recites the mantra of the sambodhi of Mahāvairocana, he should take recourse to such dharma. The hṛd-bīja of Mahāvairocana Tathāgata is: *namaḥ samanta-buddhānāṁ A*. **289**

The letter *A* means the so-called sarva-dharma-anutpāda as it was explained above. The mudrā of kāyaguhya (body-mystery) is the ūrṇā of Samyak-sambuddha. Make the vajramuṣṭi with the right hand and place it between the eyebrows. The mantra of the ūrṇā of the Tathāgata is: *namaḥ samanta-buddhānāṁ/āḥ haṁ jaḥ*. **290** The yogin should change the letter *A* into Bhagavān Vairocana as mentioned before. Because Bhagavān is kept by the power of the dharma, he is not different from himself. He dwells in the yoga of the main sacred one and the letters of the five members are added. They are the lower body, above the navel, the heart, the top of the head and between the eyebrows. Let them move the form in samāhita (concentration of the mind) and stabilize them. Because he dwells by this dharma, he is identical with sacred Muni. The letter *A* is golden all over, the yogin makes it a vajracakra and thereby gives adhiṣṭhāna in the lower body. That is called yogāsana (seat of yoga). The light of the moon of the letter *vaṁ* is on the navel of the yogin (the mist) and gives the adhiṣṭhāna on the navel. This

is called the water of mahākaruṇā. The letter *raṁ* is the light of the early sun. It is red and is in the triangle (where the letter *raṁ* is). It gives adhiṣṭhāna in the position of the original mind. It is called the light of the fire of wisdom. The letter *haṁ* is as the flames at the end of a kalpa. It is black and is in the vāyu-cakra. It gives adhiṣṭhāna on the ūrṇā. It is called Īśvara-bala. The letter *kha* and an anusvāra dot are thought to have the form of all. It is placed on top of the head by adhiṣṭhāna. So it is called the mahā-ākāśa. The five kinds of mantra-citta are explained in the second chapter. These five gāthās were supplemented by the transmitter by taking the meaning of the scripture. If a person is decorated with the five letters, prestige is accomplished. The fire of blazing great wisdom destroys all the sins. The army of Māra and other obstacle-makers will regard such brilliant men as identical with the diamond. Place the brilliant king a hundred lights (letter *A*) on the head. He establishes immaculate eyes (letter *raṁ*) like the shining light. The yogin will dwell in yoga as mentioned before and give adhiṣṭhāna like this. The wise man should regard himself as identical with the body of the Tathāgata. The letter of the sacred one and other letters encircling it are in the mind of the round moon, the letters are without interruption and the sound is like that of bells. Keep the mantra of the sacred one in the mind of the yogin. In this way he will rapidly attain siddhi. Next meditate on sacred Śākyamuni. I will now declare the letter of the vidyā which is used. The bīja of Śākya is the letter *bha*. It was already explained in the preceding chapter.

The true meaning of the sound is away from the meditation of the word. The mystic mudrās of the Buddha's body are the pātra and others of the Tathāgata. Place the right hand on the palm of the left hand. The rite of meditation should be on the navel. The mantra of Buddha Śākyamuni is: *namaḥ samanta-buddhānāṁ/sarva-kleśa-niṣūdana sarva-dharma-vaśitā-prāpta gagana-samāsama svāhā.* **291**

The mystic mudrās and mantras of other Samyak-sambuddhas are changed into the person of the sacred one by the meditation of bīja letters as in the preceding expedient by the explanation of the sūtra. The bījas are disposed according to the dharma of yoga. And later the mantra that was received from the ācārya will be recited. By this conduct of the Tathāgata the abhiṣeka of ācārya will be obtained in the Mahākaruṇā-udbhava-maṇḍala-king. It is suitable for exercising the practice. But it is not yet suitable for one who has obtained only the vidyādhara-abhiṣeka. The ritual of the expedient of the dhyāna with four members may be deficient in the ritual explained in other sūtras. If it is performed together with this dharma, it will be free from many mistakes, because the main sacred one will rejoice. So it increases power and produces merit. After having

recited, use the samaya of entering of the Buddha and protect with it. Though it is not explained in other scriptures, it will make use of this meaning and let the yogin get siddhi quickly. Next the ceremony of the maṇḍala in which the sacred one lives, his figure and the maṇḍala are in the same way. By this agreement siddhi is attained. It should be known that there are three kinds of siddhi: the mind of śāntika (removal of evil), pauṣṭika (welfare) and ābhicārika (subjugation). There are four divisions of action. They should be used according to the kinds of things. They are white, yellow, red and black. There are round, square, triangular and lotus maṇḍalas. The north is the superior direction which is seated in the padmāsana (paryaṅkāsana). The śāntika is practised with tranquil mind. The east is the first direction. It is in śrī-āsana (ardha-paryaṅka). The pauṣṭika is practised with the aspect of rejoicing. The west is black. It is in bhadrāsana. Gladness and anger are combined in the ākarṣaṇa (attraction). The south is the lower direction. One is seated squatting. The posture of anger is ābhicārika. One should know the symbol of mystery, the posture of the sacred one, forms and belongings. Offering of flowers and incense should follow the necessity of circumstances. They should be distinguished at large. Purifying the obstacles, increasing and replenishing the merit etc. leaving a place and going far away, and subjugation, etc. It is the usage of śāntika to place *oṁ* in the beginning of a mantra and to add svāhā at the end. It is the usage of ākarṣaṇa to begin with the letter *om* and to add *hūṁ phaṭ* at the end. It is the usage of pauṣṭika to say *namaḥ* in the beginning and at the end. It is the usage of ābhicārika to have *hūṁ phaṭ* both in the beginning and at the end. The letter *haṁ* and *phaṭ* are valid in the three (śāntika, pauṣṭika, ābhicārika). The title is increased in the middle. The wide man should understand entirely how to distinguish the form of the mantra.

CHAPTER 36(5)
THE ACTION OF THE MANTRA

Then the mantra-yogin will recite duly according to necessity, will become the person of Vajrasattva as before by exerting adhiṣṭhāna on himself, think of the immeasurable merit of the Buddhas and Bodhisattvas, and arouse mahākaruṇā on the inexhaustible world of sentient beings, should perform the pūjā with the tools in his possession. After having performed the pūjā, he will make añjali heartily and admire the true merit of the Tathāgata with the recitation of vajra and other subtle speech. Next he will turn many good conducts (for the benefit of sentient beings). He will have aspiration and speak in this way.

As the Mahā-Buddha Bhagavān turns the merits that he realized, understood and accumulated for the anuttara-sambodhi, I will also now give all the merits to sentient beings in the dharmadhātu. I will thereby let them cross the sea of birth and death, let them realize the way of omniscience, fulfill the dharma of giving advantage to himself and to others, and let them stay in the great abode of the Tathāgata (the anutpāda of the letter A). It is not for myself alone that I aspire for the bodhi. Since I aspired to get omniscience (sarvajñāna) together with many sentient beings in the course of transmigration of births and deaths, I will always perform the way of guṇa and jñāna. I will not perform other conducts. We wish to get to the highest bliss and to be far away from many obstacles to get siddhi and fulfill all. Again he should think as follows: "Let me have pure and nice treasures both inside and outside and let me adorn myself and let them pour out always in succession without interruption. Let me satisfy the aspiration of all sentient beings by this cause. I have explained in brief. If I perform the training at large, I will perform like the aspiration of Samantabhadra and what are explained by many Mahāyāna sūtras, and I will describe it. Just as the Buddhas and the Bodhisattvas realized and aroused the great vow to deliver sentient beings, so will I arouse the vow."

Next the yogin will offer argha water and will make añjali of adoration and put it on top of the head. He will think of the true merit of the Buddhas and the Bodhisattvas and will salute sincerely. He will utter a gāthā: I now salute with adoration all those who have abandoned all the errors, those who are adorned with immeasurable merits, those who give advantage very hard to sentient beings.

Next he will utter the following gāthā to speak to many sacred ones: Oh many

Tathāgatas who are present, many Bodhisattvas who save the world, those who do not cut the teaching of Mahāyāna but attain the excellent position, I pray you, oh sacred divinities, please acknowledge me decisively. According to the principle of the anutpāda of the letter *A*, grant me to come here with pity.

The mantra-yogin will put the mystic mudrā of samaya on the head and think as follows: The sacred one will protect, give adhiṣṭhāna and deliver the adherents. For this reason those sacred ones who were invited will return to their abodes. They do not remain for the great samaya. The mantra-yogin will give adhiṣṭhāna on himself with the svabhāva of the dharmadhātu (letter *raṁ*), and think of the pure bodhicitta and stay in the person of Vajrasattva. The mudrā was explained in the second chapter.

When the recitation is over, hold the person with three mudrās (the sattva who enters the dharmadhātu of the Buddha). When all the mantra deed is over, the rules of the rite are completed. Meditate on the letter of the dharmadhātu and place it on top of the head and put on the armour of the vajra (vajrakavaca) as in the previous expedient. Because he is adorned with mysteries, he can never be destroyed by nature like a diamond, whoever hears the voice, sees and touches it will accomplish all the merits in the anuttara samyak-sambodhi. He will be equal to Bhagavān Vairocana, with no difference.

Next he will have the will to progress, perform the deed of marvel, adorn a pure place with incense and flowers. First of all he will make himself Avalokiteśvara Bodhisattva or stay in the svabhāva of the Tathāgata, make adhiṣṭhāna with a mystic mudrā of Mantrayāna by means of the preceding expedients. Afterwards he will recite the Vaipulya-sūtras of Mahāyāna with the will of dāna of the dharma, or recite mantras heartily to invite many divinities. Let them listen. The gāthā will be as follows: The Tattva-saṅgraha says: The lotus-eyes of Avalokiteśvara are inexhaustibly adorned. His person is identical with all the Buddhas. Let a leader in the world who is free in many dharmas take one title and make adhiṣṭhāna of the main sacrd one. The hṛd-bīja of Avalokiteśvara is: *namaḥ samanta-buddhānāṁ saḥ.* **292**

The true meaning of the letters is non-pollution of many dharmas. Such a meditation will be made where the voice pours out. The mystic form of this person is the mudrā of the so-called lotus. It is the seats offered as mentioned before. I will preach by distinguishing. The mantra of Avalokiteśvara is: *namaḥ samanta-buddhānāṁ /sarva-tathāgat-āvalokita karuṇā-maya ra ra ra hūṁ jaḥ svāhā.* **293**

Place the letter of dharmadhātu-citta mentioned above on the head. Exercise this mystic mudrā of mantra as much as possible and recite the scripture or build a caitya and

maṇḍala. Having done what should be done, he will stand up from the seat, deal with many human affairs with a peaceful countenance.

Or he begs food to support the person. Or he will beg, ask a donor, or he gets something among monks. Always keep away from fish, meat, evil-smelling vegetables, and remainder of the food offered to the main sacred one and many Buddhas, and other impure remainder of food. Wines and juices of fruits that may intoxicate men should not be drunk.

Next he will dedicate a moderate amount of food to the main sacred one. Make the diet with regulation. If there is a remainder, he should give a little bit more to rescue those who are hungry. You should have this idea. It is in order to hold the organs and perform the way peacefully that I receive a diet. It is just as to give oil to the linch-pin of a wheel not to break it in order to make it reach the destination. You should never think of enjoyment and adornment by influencing the mind because of delicate taste. Then meditate on the letter of the dharmadhātu-citta, purify many foods and exert adhiṣṭhāna on yourself with karma-vajra. The bīja here is as is described in the mantra of the letter *vaṁ*. Recite the vidyā of the dāna of ten powers eight times and then eat it. This vidyā is: *namaḥ sarva-buddha-bodhisattvānāṁ/ oṁ balaṁ dade tejomāline svāhā.* **294**

He will dwell in the accomplishment of the yoga of the main sacred one and eat food. The remaining food will be offered to the one who will eat with the mantra-citta of realizing the affairs. He should use the mantra of Ārya Acala increasing non-vacant prestige. Recite it once. The recipient will be glad and will follow the yogin and will remember to protect him. His mantra is : *namaḥ samanta-vajrāṇāṁ/traṭ amogha caṇḍa mahāroṣaṇa sphāṭaya hūṁ tramaya tramaya hūṁ traṭ hāṁ māṁ.* **295** (Is tramaya=trāsaya?)

After eating he will take rest for a little while. Then he will worship the Buddhas and repent of his sins. Perform the habitual conduct in order to purify the mind. He will recite scriptures as before, and will dwell there always. It is so also of the latter portion. Think of Mahāyāna at early night as at late night without interruption. Put on vajra-kavaca as before with the karma-vajra in the middle night, and salute all the Buddhas and Mahābodhisattvas, and later offer pūjā properly. He will think in this way: "Because I aspire to important causes for the sake of all sentient beings, I will protect this body and will sleep well for a short while. It is not to enjoy the pleasure of sleeping." Arrange the demeanour well and pile two feet and lie down on the right side. If the limbs are

tired, there is no harm to lie down as one pleases. Always put the bīja of the main sacred one in breath in order to be awake rapidly. Do not lie down on the stomach. Behave like this on other days too. The mantra-yogin practises steadily without rest according to the rules, so he is called the Bodhisattva carrying on the deed in Mantrayāna. If he should do the expedient mentioned above in the recitation that manifests the number, time and appearance, and yet if he cannot fulfill, then he should be cautious and should be more strenuous. It is not good to have the sense of inferiority and to confess that he cannot endure the dharma. In this way he should develop his will, give advantage to himself and others. Never pass time in vain. When the yogin is strenuous and faithful, does not take rest, many sacred ones will illumine his mind. He will get the establishment of powerful god and he can be away from hindrances. There are two things that should not be forsaken. They are not to forsake the Buddhas and the Bodhisattvas, and the mind to give advantage to inexhaustible sentient beings. Never be agitated in the mind, in all the aspiration of the jñāna. He will certainly attain the suitable siddhi by this cause.

Always rely on the inner dharma and take bath. Never be attached to the dharma of the outward purity. Be cautious of ordinary food. To have inclination to food should not be done. Take bath sometimes in order to keep the body and remove the dirt. Comply with mantras and mystic mudrās according to the teaching in streams etc. Purify the water with dharmadhātu-citta (contemplation of the letter *raṁ*). Make use of Acala and Trailokyavijaya. Be engaged in making a boundary with the mantra and the mystic mudrā by meditation of the svabhāva of the main sacred one (the meditation of bīja letters). Again recite the pure land three times and think it over sincerely. The wise man should recite the mantra of Acala and should take bath in silence. The bīja and the mudrā of the pure dharmadhātu-citta and Ārya Acala were explained above.

The hṛd-bīja of Trailokyavijaya is: *namaḥ samanta-vajrāṇāṁ haḥ.* **296**

The voice and the principle of the letter *ha* was explained above. A little difference is the form of purity. The mudrā of vajra of five wisdoms should be used for the rite of the body-mystery of the three sacred ones of Vijaya. The mantra of Trailokyavijaya is as follows: *namaḥ samanta-vajrāṇāṁ/ ha ha ha vismaya sarva-tathāgata-viṣaya-sambhava trailokyavijaya hūṁ jaḥ svāhā.* **297**

In this way the yogin takes bath and sprinkles water on the head, and protects the limbs with samaya, thinks of inexhaustible sacred divinities and offers scooped water to them three times. He salutes the excellent sons of the Tathāgata in order to purify both

body and mind and give benefit to others. Go away from the discrimination of three poisons (greed, anger and ignorance), clam down sense organs and go to a tranquil room. Ponder by different methods of water-room like the rite regulated above. Identify your own three mysteries (body, word, mind) with those of the main sacred one in order to get the upper, middle and lower dharmas. When the yogin recites in this way, all the flows of sin will cease for ever and the siddhi is certainly fulfilled and the sins are nullified. The words of omniscience will gather in himself. Rely on the chapter of the accomplishment in the world and the explanations in other sūtras. The members of the pūjā and many expedients are performed according to the ritual.

This stage is not yet far from the phenomenal forms. This is called the mundane siddhi. Next the most excellent non-form is explained. It is observed by those who have confidence. If the one of deep wisdom in Mantrayāna seeks for the utmost result in this life, he should perform meditation according to his confidence. He should act like the rite of citta-pūjā mentioned above. He should depend upon the dharma of the yoga explained in the chapter of flowing out of the siddhi and the chapter of supra-world. Refrain from relying on the members of the inner mind in the true wisdom that is produced from the anutpāda (original non-birth) of the letter *A*.

It is explained in the gāthā of the udāna. The dharma that is so profound that it has no form (the principle of anutpāda) cannot be understood by the shallow wisdom. There is the phenomenal speech of the outward form to agree with it. The ritual of the veneration of Mahāvairocana Buddha, his supernatural transformations and his miraculous benediction that were collected by the ācārya has been completed. Those who are concerned with the transmission should be very attentive. Because the omission of sentences was desirable, the duplications have been curtailed. The mantras should be used by rotation. The yogin should comprehend the meaning of the beginning and of the end.

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